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THE WHISPERING LEAVES OF PALESTINE.

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MISSIONARY AMONG THE CREE INDIANS OF MISTAWASIS I. RESERVE.

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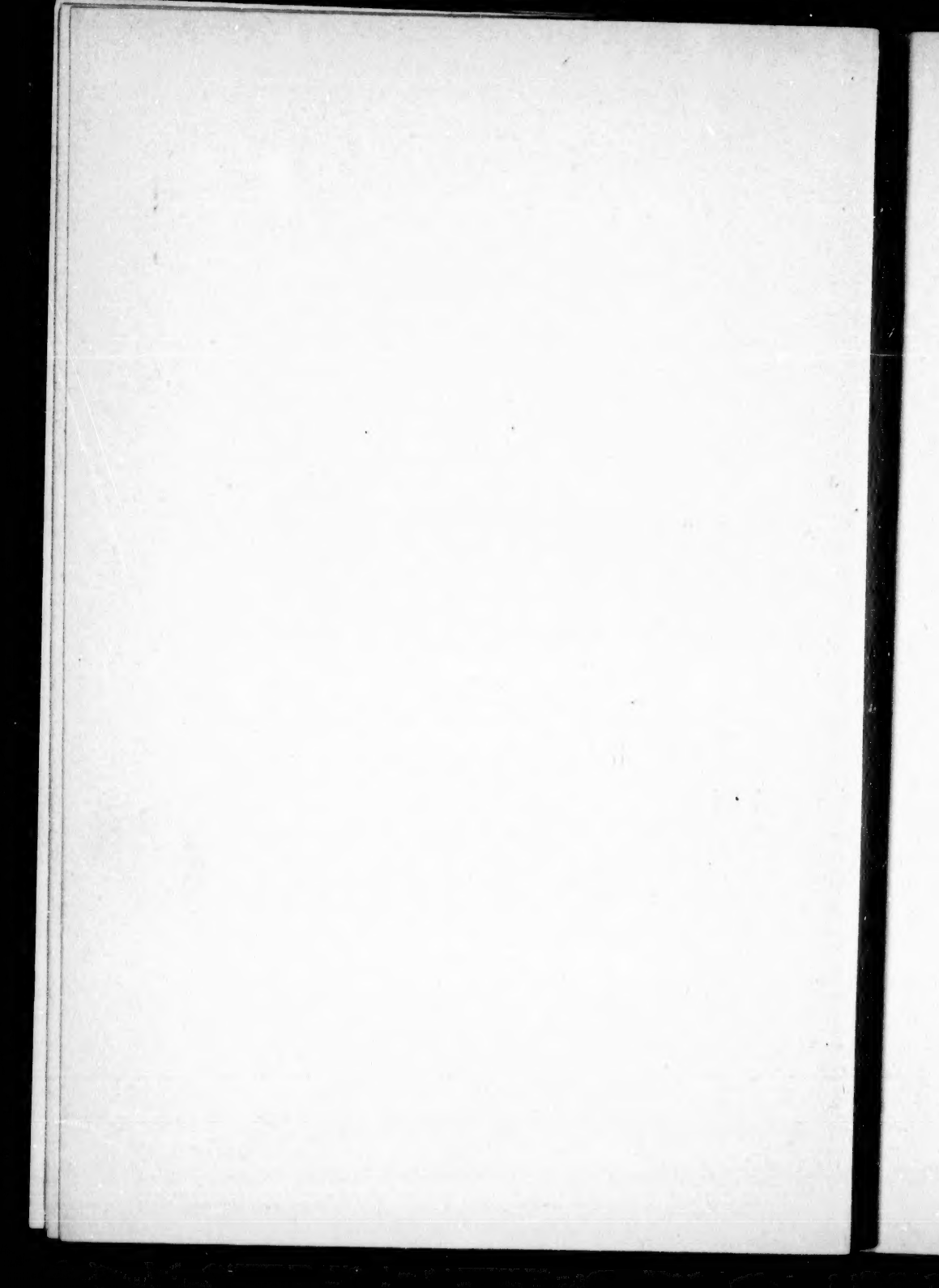
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DEDICATED
TO THE
GOD OF NATURE
AND OF
REVELATION.



PREFACE.

The author's aim is not to give a *scientific* account of the vegetation spoken of in the Bible, but it is to speak briefly of some specimens and read the lessons to be learned. For the scientific portions I acknowledge my indebtedness to *the Bible* (the *Revised Version*), *Encyclopædia Britannica*, *Gesenius Hebrew Lexicon*, *Robinson's Greek Lexicon*, and to the following writers: W. H. Groser, Canon Tristram, Captain Conder, Rev. Selah Merrill, D. D., Lawrence Oliphant, Dr. Geikie, Dr. Thomson, Archd. French. In the interpretation of facts I have striven to be as original as possible and to write nothing except in a prayerful spirit. Trees, herbs and flowers have all been arranged in alphabetical order to facilitate reference without index. If my feeble efforts, amid the multifarious and distracting cares incident to my work, shall make the Bible more *real* and its truths more helpful, I shall be grateful to Him who made the leaves and gave them their sweet voices.

"To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

Thanatopsis—Bryant.

INTRODUCTION.

"We all do fade as a leaf." Is. 64: 6.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Jer. 17: 7, 8.

"I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them." Lev. 26: 36.

"Wilt thou harass a driven leaf?" Job. 13: 25.

"Blessed is the man . . . whose leaf also doth not wither; and whatsoever he doeth shall prosper." Ps. 1: 3.

"And he showed me a river of water of life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22: 1, 2.

My aim is to *apply* these healing leaves. Hearts ache. There is a "balm in Gilead" for all kinds of aches. Minds whirl like the leaf in the blast. A calmness steals into them when they listen to the whispering of the healing leaves. The compass when surrounded by iron is frantic with distracting influences. So is the

human soul in the world. *Insulation* from this alone brings rest. Then the needle points to the north and is still. The healing leaves have a wondrous power. In them God says "Be still and know that I am God." Distracting influences are destroyed, while the power still remains. So Christians while in the world should not be of the world. "Be not *conformed*, but be ye *transformed*." There is a disease eating into every soul born of Adam's race. No reformation can eradicate sin. The end is death. Jesus died to plant in the world the "Tree of Life whose leaves are for the healing of the nations." These leaves are more effectual even than the figs of Hezekiah: They give to the *soul* life not for fifteen years but for *eternal ages*. They are the true elixir of life. They give eternal youth. They change the woes of life into joys; the crosses, into crowns; death, into life.

The leaves do not speak with the voice either of thunder or the roaring cataract, but they *whisper*. The "still small voice" that gives life and peace is theirs. I wish to take each of you to the different leaves of God's garden in Palestine to listen with me to their whispers. "He that hath ears to hear, let him hear." The

natural ear is deaf to God's voice either in the Bible or in nature. It is the same voice in both. Ask God therefore to unstop your ears—to give you a *hearing* ear and an understanding heart. O Holy One, open thou our ears that we may hear wondrous things from Thy vegetable kingdom. Interpret Thou its universal language to our finite understandings.

Just as we can see "the foot-prints of the Creator" in the rocks, so in the lovely vegetation that clothes the earth we can see the finger marks of a wise and loving God. An amateur strove in vain to put his conception on canvas. In his absence his master came and with a few strokes realized the ideal. When the amateur returned he at once exclaimed "The Master has been here." Those with any soul for things divine cannot study nature without exclaiming "The Master has been here." The united voice of tree and shrub and flower, from the lordly cedar of Lebanon to the humble grass blade, forms a "Hallelujah Chorus:"

"The Hand that made us is divine."

One can now go from Joppa to Jerusalem without the tent, the mules, the dragoman. The whistle of the iron horse is at last heard even in this land of unprogressive poverty. The

modern conveyance has many advantages; but what is gained in comfort may be lost in knowledge. As one is hurried along, little is seen but the bare chalk hills. It is natural to exclaim: How could this be called "a land flowing with milk and honey?" It seems fit only for goats. It is a sad picture. The neglect of centuries and the ravages of war have made fearful havoc. The terraces of those fertile hills have tumbled down and the scanty soil has been washed away. The single trees and small groups are merely the vestiges of former glory. The vines which once covered the fruitful hills were unsupported and their roots left bare to the sun. Farther south there is more fertile soil in the valleys, and the hills are mantled with evergreen oak, arbutus, and pine trees. Canon Tristram says: "A walk up the valley of Eshcol, once renowned for the grapes, reveals to us what Judea was everywhere else in the days of its prosperity. Bare and stony as are the hill-sides, not an inch of space is lost. Terraces where the ground is not too rocky, support the soil; ancient villages cling to the lower slopes; olive, mulberry, almond, fig and pomegranate trees fill every available cranny to the very crest; while the bottom of the valley is

carefully tilled for cress, carrots, and cauliflower, which will soon give place to melons and cucumbers. That catacomb of perished cities, the 'hill country of Judah' is all explained by a walk up the vale of Eshcol."

Away north of the railway rise the hills of Samaria. There the olive tree flourishes. Its valleys are rich and well watered. The valley of Shechem is thus described by Captain Conder: "Long rivulets, fed by no less than eighty springs, run down the slope and murmur in the deep ravines; gardens surround the city walls; figs, walnuts, mulberries, oranges, lemons, olives, pomegranates, vines, plums, and every species of vegetable grow in abundance, and the green foliage and sparkling streams refresh the eye."

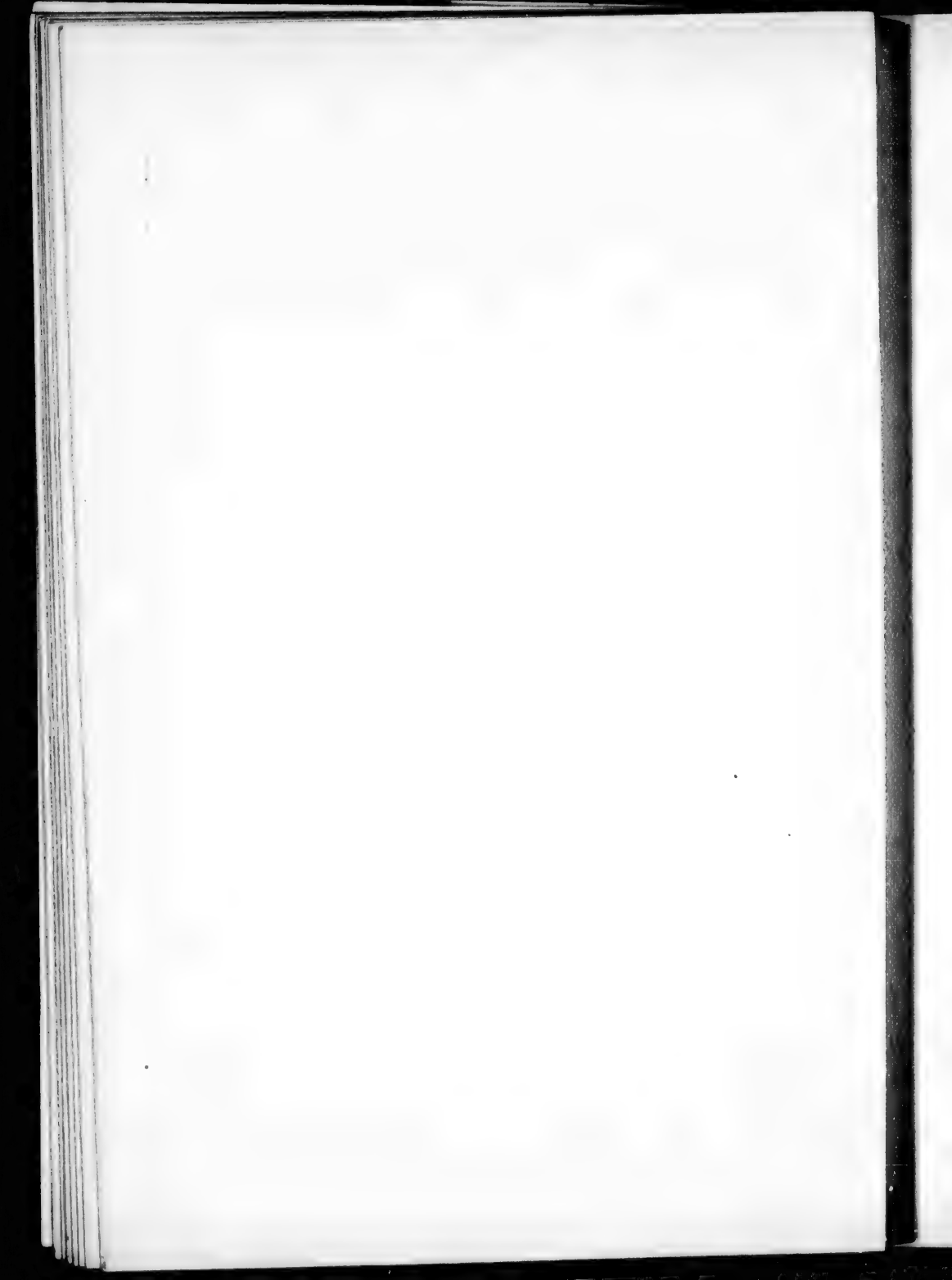
North of Samaria lies the well-watered Galilee. Dr. Merrill says: "Most travellers in Galilee, and those writers who have studied its physical characteristics represent it as being of great natural fertility and beauty, remarkably diversified by mountain and hill, valley and plain, springs, rivers, and lakes, while the climate is the 'nearest possible approach to a perpetual spring.'" Josephus, the Greek historian who was governor of this province and thus well acquainted with it, says: "It is throughout rich

in soil and pasturage, producing every variety of tree and inviting by its productiveness even those who have the least inclination for agriculture; for it is everywhere tilled, no part being allowed to lie idle and everywhere productive." Of the plain of Genesareth he says: "One might style this an ambitious effort of nature, doing violence to herself in bringing together plants of discordant habits, and an admirable rivalry of the seasons, each, as it were, asserting her right to the soil." At present this district produces orange, cherry, pear, apricot, sugarcane, indigo, rice, pulse, wheat, barley, millet, mulberry and various other grains and fruits. The valley of Esdrælon is a veritable garden.

The depressed valley of the Jordan affords the luxuriant vegetation of a tropical climate. Going from Jerusalem to Jericho is like going from Jerusalem to India, as regards climate. There the date palm flourishes and the acacia. A few miles from here the snow-capped Lebanon gives us the plants of the distant north. The land of Gilead, on the east of the Jordan, produces in great luxuriance the vegetation of the rest of Palestine. Mr. Lawrence Oliphant paints it in glowing colors: "The traveller who only knows Palestine to the west of the Jordan

can form no idea of the luxuriance of the hillsides of Gilead . . . seldom disturbed by the foot of man."

The "Globe Trotter" as he glides smoothly along on the road of steel from Joppa to Jerusalem sees little of the Holy Land and knows less. The variety and abundance of its flowers and fruits, its plants and trees afforded the sacred writers an almost unparalleled treasury for illustrating divine truth. Preeminently at the beginning of our Christian era Palestine was a Garden of the Lord. "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." (Song of Songs 4: 16.)



WHISPERING LEAVES OF PALESTINE.

Algum or Almug.

*"And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of *ALMUG trees and precious stones. And the king made of the ALMUG trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for the singers: there came no such ALMUG trees, nor were seen, unto this day." I Kings 10: 11, 12.*

Gesenius, the eminent lexicographer, says, "Almug trees, a kind of *precious wood*. It seems to correspond to the Sanscrit *micata*, etc, *red sandal wood*, still used in India and Persia for costly utensils and instruments. Or it may be compared to the Malabar word *malajaga*, a name of the same wood: So Hoffman."

"It is probably the red sandal wood of India, (*Pterocarpus Santalinus*). This tree belongs to the natural order Leguminosae, suborder papilionaceae." Britannica.

This precious wood is only mentioned in the Bible in connection with the building of the temple of Solomon. How often we see this hid-

*Marginal reading. "II Chron. *algum*, perhaps *sandal wood*."

ing of gems in the Bible and in modern life! Many who are very precious in God's sight and in the sight of them that come in contact with them are hardly known outside a very limited neighborhood. It is not always those who talk most and who make the greatest stir in the world that will be honored most when God comes to reward His servants. The humble but zealous child of God will be a *pillar* in the temple of heaven, while many men of world-wide fame shall not even be a stone in its floor. The widow with the two mites was rescued from oblivion by the quick eye of Jesus. The woman accused of wasting the ointment was commended for her love by the Son of God—"She hath done what she could . . . and verily I say unto you, Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." (Mark 14: 8, 9). Surely the poorest can pour out his love upon Jesus and upon His representatives (all Christians) now on earth. It is not so much *what* we do as with *what motive* we do it.

"The sandal wood is hard, heavy, closegrained, and of a fine red color"—Brit. It was therefore strong, beautiful and enduring. Can the

King of Heaven *depend* upon us? Are we always true to Him? Is our life "closegrained" with good acts and loving words? Strive to attain this, if you wish to be an almug pillar in His temple. Are we "harps and psalteries" upon which the singers of God's praise play their accompaniments?

Oh! to lie at His feet
As harps of melodious praise,
By His grace made meet
For the songs the Redeemed should raise.

Almond.

"And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bare ripe ALMONDS." Num. 17: 8.

The almond is *Amigdalus Communis* of the Natural Order Rosaceae, suborder, Amigdaleae or drupifera. The Hebrew name "Shākēd" means "the waker, so called because it is the earliest of all trees to wake from the sleep of winter." Gesenius. Its connection in Jer. 1: 11, 12 seems to imply the idea of *watching*,—"Jeremiah, what seest thou? And I said, I see the rod of an almond tree. Then said the Lord unto me 'Thou hast well seen: for I *watch over* my word to perform it.'" The word used for almond tree is "*shākēd*" for "watch over" is *shō*,

ked. Britannica says, "shākēd," means "to hasten." It was applied to the almond because it bloomed first, just as we have a "mayflower" that blooms in May. Thus in Eccl. 12: 5 it would refer to the *hastening* of old age. Dr. Geikie speaks of "the glory of its *white* blossoms" . . . "rising like a *snowy* cloud above the cactus hedges." However Canon Tristram says, "The blossom of the almond is very pale *pink*, but where, as in the orchards near Nablous (Shechem) the peach and the almond trees are intermingled the almond looks white by comparison." Gesenius says "The blossom is not white but rosecolored." Britannica says, "pink." Another authority says "The almond seems white in the distance; and the bare limbs when in blossom remind one of the withered limbs of the aged." Gesenius renders the passage "The almond (nut) shall be spurned" because the toothless old man cannot eat them. Perhaps the best English equivalent of "*shākēd*" is as Gesenius "the waker." The almond's brothers and sisters are rose, apple, cherry, etc. These are all of one family. The Jews still carry branches of almond blossoms to the synagogues on their festival day.

The almond seems to have been a favorite

Jacob sent nuts of the almond among the choice presents given to Joseph, the still unrecognised ruler of Egypt. (Gen. 43: 11). By divine direction the blossoms were models for the cups of the golden candlestick in the Tabernacle. (Ex. 25: 33). We too ought to be models and worthy to stand before kings. Sometimes we forget that we are regarded as representatives of Christ and we make "sad work" of it. The World says "See that man. He says he is a Christian. Look at his life;— How stingy, how underhand; how grasping! If he is the Christian model, I want none of it. See that woman! A slave of fashion, making gods of her bonnets and dresses and gloves! She thinks more of these than of the God of Heaven. I despise such a religion." These are samples of remarks made every day by thousands. There is nothing that hinders the work of Christ in the world so much as the inconsistency of Christians. They say they have given their hearts to the Saviour, but instead, they are full of the world. The world expects Christians to be models. Christ expects Christians to be models. "Ye therefore shall be perfect, as your Heavenly Father is perfect." (Matt. 5: 48.)

"The tree is of *moderate* size," We do not

need to be big in order to be models. Nor do we have to be small. The most of us are just of *moderate* size. Comparatively only a few men are "head and shoulders" above others. It is a great comfort for us of moderate size to know that the almond so used of God was no giant among the trees. You and I can be almond Christians. Let us strive by God's grace to be so nearly perfect that no one will receive harm by regarding us as models.

The almond is a "drupe." This name is applied by botanists to a peculiar form of fruit such as the peach, plum, cherry. It has "a downy outer coat, called the epicarp (like the down on the peach), covering a tough portion called mesocarp (not tough in the peach but fleshy — the part eaten), which encloses the reticulated hard stony shell or endocarp (corresponding to the peach *stone*.) The seed is the kernel which is contained within these coverings. (Like 'the meat; of the peach stone.)' — (Brit. except the parantheses.) A child of God needs protecting from evil men and from the Devil who likes to destroy the kernel of good. Before we open our heart to a person we ought to know them *thoroughly* or our trust *may* be betrayed. This becoming reserve is the covering of the kernels

of our hearts. There ought to be the downy exterior of courtesy and kindness, shown to all. Then comes the tough mesocarp of nearer acquaintanceship which ought to test the sincerity of a friend. The shell-like endocarp hides except from a chosen few the holy thoughts and aspirations of the heart. The kernel is the best part of the almond; so the heart of every child of God and his *inner* life ought to be the best part. Alas! Too often when the silky down of politeness gives promise of great worth we are disappointed at last to find the heart is false. The most gentlemanly courtesy may be the exterior of a hypocrite. Not so the almond Christian.

"Fresh sweet almonds are nutritive and demulcent." Both kinds contain emulsine which is valuable as an aid to digestion. They are recommended by doctors for indigestion, to be taken sparingly after meals. It does one good to associate with an almond Christian. It greatly aids spiritual life. Truths are put in their proper state and are digested. Does our life

exert a helpful influence over all our acquaintances?

The rod of Aaron put forth buds
And bare its fruit mature:
May God help us to bud and bloom
And bear ripe fruit and pure.

Aloes.

"And there came also Nicodemus. . . . bringing a mixture of myrrh and ALOES, about a hundred pound weight." John 19: 39.

Aloes probably not native to Palestine.

Anise.

"Ye tithe mint and ANISE and Cummin." Matt. 23: 23.

"The anise of the Bible is anethum graveolens or dill." (Brit.) "It belongs to umbelliferous order and is not unlike fennel, growing from twelve to twenty inches or more in height, with flat elliptical fruits (popularly called 'seeds') containing a valuable oil. Both leaves and fruits are eaten in the east as condiments."

The Pharisees did well in tithing the anise. Jesus says, "This ye ought to have done;" but He censures them for neglecting things of greater import. So the anise whispers Remember what our Creator said about me and do not neglect to give Him one-tenth of everything you receive. If all gave a tithe of their anise even, not neglecting greater sources of revenue, the treasuries

of our churches would be full and missionaries would go to heathen lands by the thousands. And surely we can spare one-tenth to Him who gives us all.

"Anise is used to season soup and pickles." "Variety is the spice of life." Consecration to God that touches the pocket and extracts at least a tithe is refreshing spice. There is too much of insipid straw in our churches and too little savory anise. How many there are that cannot talk about Christ unless they use insipid platitudes. One's own experience of God's truth finds a fresh and telling mode of expression. If our hearts are full of the anise of God's love, our conversation will be savory, our life will be refreshing by its unheard of acts of kindness and endeavors to lead to Christ. The "volatile oil" of such anise seed would be a tonic to church life.

Apple Tree.

"As the APPLE tree among the trees of the wood, so is my beloved among the sons." *Song of Songs 2: 3.*

The apple tree is *pyrus malus* of the Natural Order Rosaceae, sub-order Pomaceae. Many doubt whether *apple* is the proper rendering of the Hebrew word *tappuah*. Dr. Thomson, who for many years lived in Beirut, says of Askelon,

"Now the whole area is planted over with orchards of various kinds of fruit which flourish on the coast. It is especially celebrated for its *apples* . . . and they would not have disgraced even an American orchard." Sir Charles Warren also says that apples grow in this vicinity. A still greater authority, Dr. Delitsch, believes the apple is meant, because towns were named after the apple, as "apple-town." From this also a descendant of Caleb received his name—Tappuah (I Chron. 2: 43). Dr. Geikie in his "Holy Land and the Bible" says, "My friend at Gaza was invited to rent an apple orchard and tells me that the fruit is both good and plentiful." The claims of the orange, quince, and citron are weak. Dr. Tristram thinks we ought to read "*apricot*, which is perhaps, with the single exception of the fig, the most abundant fruit of the country. . . . Many times have we pitched our tent in its shade. . . . There can scarcely be a more deliciously perfumed fruit than the *apricot*." It well suits the allusion in the Song of Songs (7: 8) "and the smell of thy breath like *apples*." The apple tree is at present not the "choice" among other fruit trees, but it is certainly superior to the trees of the wood, *i. e.*,

not fruit bearing. In Cyprus the apricot is called the "Golden Apple," reminding one of Proverbs (25: 11), "A word fitly spoken is like apples of gold in baskets of silver." This may, however, not refer to apples looking like gold, but to gold made after the pattern of the much prized apple. In those days the apple may have been more luscious and fragrant than it is at present. At least the apple is most suggestive and probably is the fruit meant by *tappuah*. The Arabic word for apple is very similar. It is always best to hold to the old ideas until they are *proved* to be wrong. For *Canadians* the apple tree is more appropriate.

Have you eaten wild crab apples? Are they as delicious as Gravensteins? The improvement is due to *cultivation*. Some say, "Never mind training or educating Christians. Aim at conversion *only*. As soon as people are saved let them look out for themselves." Others act upon this idea, though they would not say so. They think, I have been converted and I am now an apple tree in God's garden. But they do not daily strive to cultivate the Christlike spirit. They remain in their *crab-apple* state—"crabbed." Dr. Parkhurst well says, "A *tal-ent* for goodness has to be acquired as much as

a talent for trade or sculpture; and is reached in either case over a rough road of rules and prescriptions." On the other hand some take no account of the new birth. They say, "Educate the heathen. They do not need Christianity." As well might they say, "Cultivate the thistle and you will get good Gravenstein apples." The worst specimens of humanity on my Reserve are the best educated. The "happy mean" between these two extremes is the truth of God in the Bible and in Nature. The new birth is the beginning, without which there can be *nothing spiritual*. *Cultivation* should follow. The aged Christian is the "shock of corn" almost fully ripe. Are you satisfied to be a "wild crab-apple" Christian, sour and bitter? Or do you wish to be *mellow* and *spicy* with the Christian graces.

"The apple tree is cultivated in higher latitudes than any other fruit tree." Brit. So the Jesus religion is suited for higher latitudes than any other. Other religions are more or less local and tribal. Christianity is cosmopolitan. The Bible is the most wonderful fruit tree the world has ever seen. Its adaptability is unlimited. It suited humanity eighteen centuries ago; and, while most other books get

out of date in a few years, the Bible is just as fresh as if made especially for the present age. The cultured Japanese and the degraded Australian, the aborigines of our own North West and the Queen of England, all alike find the Bible suited exactly to their needs. Here is the maximum diversity in unity. It flourishes in every clime.

Dr. Geikie speaks of the "Apple of Sodom" — "A very tropical-looking plant. Its fruit is like a large smooth apple or orange and hangs in clusters of three or four together. When ripe it is yellow and looks fair and attractive, and is soft to the touch, but if pressed, it bursts with a crack and only the broken shell and a row of small seeds in a half open pod, with a few dry filaments, remain in the hand." What a picture of the hypocrite! How fair he seems! So good and courteous! But when tested he proves hollow and lifeless.

The Lord forbid that we should prove
To be like Sodom's guile,
But planted by the Lord's own hand,
Be cultured in His style.

Ash.

The prophet, Isaiah (44:14) speaks of *oren*
The Authorized Version renders it "ash;" but

the Revised Version, "the fir tree." Gesenius translates oren "the pine." Britannica says "the Hebrew word oren . . . cannot refer to an ash tree as that is not a native of Palestine, but probably to the Syrian pine (*Pinus Halepensis*).

Balm.

"Is there no BALM in Gilead?" Jer. 8: 22.

This balm or balsam was produced by a tree belonging to the genus "Balmsamodendron. It is probably of the species *B. opobalsamum*." So Gesenius. It flourished in Gilead east of the Jordan. Josephus tells us that it was extensively grown in the gardens of Jericho. It does not now grow in those regions but is found in Arabia and Abyssinia.

The balm was obtained by making incisions in the bark of the tree. Our spruce gum in a like manner exudes from the injured bark. The balm is from wounds and for wounds. Loss and suffering reveal the graces of the heart. The apples of Sodom, if injured collapse and reveal their hollowness and poverty. So "make-believe" Christians cannot stand God's tests. The balsam tree when injured heals its own wounds and provides balm for others. The

Christian whose heart has been crushed by sorrow is the one best fitted to comfort bleeding hearts. It is from his own wounds that the balm flows. In all ages this balm has been greatly esteemed. There is always great demand for balm Christians. The sweetest of all balm is that which flows from the "wounded side" of Jesus. It is this that heals every pain.

"Is there no balm in Gilead?"

The soul cries out in woe.

Oh, yes. There's balm. Just try these
streams

From Calvary that flow.

Barley.

"So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of BARLEY harvest." Ruth 1:22.

The Hebrew word *sā'ar* means to *shudder*, of hair to *stand on end*. The derivatives signify *hairy*. So *se'ōrah* (barley), like the Latin *hordeum*, refers to the *beard* of the barley. It is *bristly*. Some Christians are *bristly*. They have a rough exterior but are good and true. Many a tender heart is found in an uncouth body. It is sometimes hard to reach. Barley heads are very annoying either in one's mouth or in his clothes. Impatient sarcastic remarks

are defects but they *may* be seen even in good Christians. Don't judge barley by its bristles. Don't judge men by their unpleasantness.

The barley is said to have been the first cereal used by man. Three kinds have been found in Switzerland in the "deposits of the stone period." Our earliest historical records speak of it as food for man. It was sacred to the goddess Ceres, in whose hair ears of barley were said to be plaited. Although it was superseded by wheat it is still much used, "Bannocks o'barley meal" are the daily bread of the peasantry in the lowlands of Scotland, and barley broth is in great favor everywhere in Scotland. It is certain that Christianity was the first religion. When Adam and Eve were in the Garden of Eden they worshiped the God who, when they fell, promised a Deliverer, Christ. As it is the peasantry that use barley most freely, so it was the common people that heard Christ gladly. The same is true to-day. Barley is "the most hardy of all cereals." Christianity is the most hardy of all religions. It develops the truest heroism. It grows in every kind of soil. It flourishes in the bitter frost of the world's affections—drawing food out of the cold ground. Barley harvest is the earliest. Ruth

and her mother-in-law returned from Moab in the beginning of "barley harvest," and thus Ruth had *all* the harvesting before her. She gleaned well, as Boaz could tell you. Nothing should yield an earlier harvest than the love of God in the heart. It will do so if we give it "half a chance." Christianity claims the *youth* for Christ. What barley fields we see to-day in the Sabbath schools, Christian Endeavor societies, King's Daughters, Boys' Brigade, etc. This is the beginning of the "barley harvest" of the world's evangelization.

In England barley is used mainly to fatten cattle and men. (How fat is "John Bull"!)

The former are for the fire of men; the latter for the fire of the Devil. The one is lifeless and without feeling, cooked for the use of man; the other is deathless with intensified feeling, given over to the malice of Satan. More money is made by selling man to the Devil than by selling beef to the butcher. So men make barley into "distilled damnation" and in partnership with their "Father, the Devil," trade in immortal souls. Their father gets all the gain, both money and souls. The Government of enlightened England and of Canada, for a "consideration," *license* the rumsellers to poison

their fellowmen. It takes, perhaps, twice the revenue from this source to support in lunatic asylums, in poor houses, in penitentiaries and in jails those whom liquor puts there. The arguments in favor of the liquor traffic are logic "run mad," like the demoniacs among the tombs. Like everything else that is good, barley may be abused. In its natural state it is good for food. Jesus blessed five barley loaves and two fishes and supplied the multitude with a plain, wholesome lunch. "Bannocks o'barley meal" and water, with the blessing of God, is better than the most sumptuous dinner without Christ at the table. So also the performance of the most commonplace duties for the glory of God is more glorious than ruling a city in the employ of Satan. "Act *well* your part, there all the honor lies."

The Bay Tree.

The name does not occur in the Revised Version. Compare the Authorized Version with Ps. 37:35: "I have seen the wicked in great power, and spreading himself like a *green tree* in its *native soil*." Gesenius says, "Ezrahh means, 1, a native tree, growing in its own soil, not transplanted. Ps. 37:35. 2. Of persons "a native," Lev. 16:29,

Beans.

"And it came to pass, when David was come to Mahanaim, that Shobi . . . and Machir . . . and Bar-ettlai . . . brought . . . BEANS, and lentils, and parched pulse . . . for David." 2 Sam. 17: 27, 28.

"Then said Daniel to the steward . . . Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink . . . and at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat." Dan. 1: 12, 15.

The Hebrew word for beans (*pōl*) means rolling, from its shape. This suggests, "A rolling stone gathers no moss." They are *vicia faba*. The word for pulse (*zeroim*) signifies vegetable food. It is derived from *zera* a sowing; and is thus a general term including the bean, lentils, etc. There are more than 350 species of this order (*leguminosae*) in Palestine. No doubt they were in general use. The ancient Egyptians believed in a vegetable diet, although their priests were forbidden its use. The classical names *Fabuis* (*fabas*, a bean), *Piso* (*pisum*, a pea), and *Cicero* (*cicer*, a chick-pea) indicate one phase of Daniel's belief among the Romans.

The bean is more nutritious even than wheat. Daniel and his companions became fleshy on vegetable diet and water. If a person is engaged

in outdoor and heavy manual labor he can eat heartily of meat; but others need little if any. I am not a "vegetarian;" but I believe many ought to learn a lesson from Daniel and his beans, and eat less meat and pickles and pastry. Spicy (?) novels are often harmful because they give a false view of life, and excite a false appetite for what is not wholesome. We ought to keep our bodily appetites in subjection and eat only what is wholesome.

You have seen the bean growing. It keeps the seed hidden and yet they are seen by the shape of the pod. They do not "live for show." How much in the world is for show! Much money is spent for new bonnets and showy dresses and stylish suits, when the old ones were still good—money that ought to be spent in helping others, in saving souls from Hell. Some lives are "all for show." How often people do things "just for show." Even virtues are "paraded." The bean has more sense and modesty and true worth. If our good qualities do not alter the shape of our lives, we are to be pitied. Genteel blood is often "aped" by those of ungenteel feelings and coarse imitation is soon manifest. If a person is genteel that gentility will not flaunt its charms. Yet it will at once be re-

cognized. Thus the bean leaves whisper "Look at my pod."

The "pole bean" is ambitious and hard to satisfy. It climbs gradually to the top of the pole and still it grows. Its tendrils wave in the air, reaching out and up for something higher. Here we see the deep set aspirations of the human soul, its quenchless longings. Let a man climb to the top of the ladder of this world's fame or position. Yet his soul is not satisfied. He weeps that there is not "another world to conquer." *And there is.* The kingdom of Heaven, if gained, satisfies the most ambitious. The best that earth can give does not appease the cravings of the soul, but God's love brings peace. "Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3: 2). Paul also tells us (Acts 17: 27) that "God hath made of one, every nation of men to dwell on all the face of the earth . . . that they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us." Man's nature reaches after God, and cannot be satisfied unless he finds Him. One thorn of torment in the heart of the lost will doubtless be *an intensified craving for something they have not and cannot get.* Some feel

this thorn even in the present life. This idea was brought out in classical times by the doom of *Tantalus*, from which word comes our *tantalize*. Because he revealed the secrets of the gods, he was sent to the infernal regions where he stood in water to his chin, under an overhanging fruit tree. They both retreated whenever he tried to satisfy his burning thirst and intolerable hunger. To day God offers you the "living water" and "the bread of life." Do not delay lest it be removed from your reach.

The humble bear these lessons teach;—
We live for use and not for show;
We should for things eternal reach,
Until our souls their peace do know.

Box Tree.

"The glory of Lebanon shall come unto thee, the fir tree, the pine, and the BOX-TREE together; to beautify the place of my sanctuary, and I will make the place of my feet glorious." Is. 60: 13.

The Hebrew name (teashur) means "erectness, tallness, hence a tall tree, and as a proper name for a species of the cedar . . . distinguished by the smallness of its cones and the upward direction of its branches"—Gesenius. It is the *Buxus*. Its usual height is about sixteen feet with a diameter of ten and one-half inches; but is said to attain even to a height of

thirty feet. Though small its wood is greatly prized for carving, for mathematical and musical instruments. So in life. One's usefulness does not depend upon his position in society. Some who hold no office are precious in the eyes of God and man. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

The wood of the box tree is very precious because it is of such fine and even grain. It is easily worked. We all like to meet people of even, fine temperament. Even better is that Christlike rectitude suggested by the erectness of the box. Some people are not to be depended upon. You never know how you will find them. A Christian ought to be constantly erect and cheerful, without flaws or knots or burls, easy to deal with, capable of being made into instruments of praise, beautifully carved by the Holy Spirit.

Bramble.

"Each tree is known by its own fruit. For of thorns men do not gather figs, nor of a BRAMBLE bush gather they grapes." Luke 6: 44.

The Hebrew word in Judges (ix: 14, 15) rendered bramble is, atād—"The southern buckthorn, Christ's thorn . . . so called

from the firmness of its roots."—Gesenius. The Greek word in Luke (6: 44,) is *batos* "a thorn bush, bramble, any prickly shrub."—Robinson. Bramble is a general term, *the* bramble doubtless referred to some particular kind, just as *the* thorn in England refers to the *hawthorne*. However authorities are not agreed as to what "the bramble" means. Perhaps it will be best for our purpose to take the word in its vague sense in which it includes all thorns and briars. What saith the bramble?

"I have many thorns. Whence came they?" Thorns are *dwarfed* branches and leaves. Some talk wisely about the *evolution* of man from the ape. We see in the bramble an illustration of the evolution of man from the righteousness and spiritual beauty of Eden to the deformity of sin. The ground was cursed by sin and it brought forth thorns and thistles. (Gen. 3: 18.) So the beautiful branch and leaf of an innocent life was dwarfed by sin and became the thorn. And all the moral evolution has been a retrovolution (returning to) our lost estate in Eden. The only power that can accomplish this fully is the love of God in the heart through faith in Christ. Thus only we can become new creatures. Instead of the thorns

the leaves of the Tree of Life once more burst forth and become a healing balm for the nations of the earth. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. Is. 55: 13.

Some persons inherit a noble nature from their parents. Why is it they live a poor stunted life, pleasant neither to themselves nor to others. They become brambles. The curse of sin has dwarfed their fair leaves into thorns. Thorns of different shapes and sizes, but still thorns, sharp, cruel. One thorn takes the form of drunkenness, another of profanity, or deceit, or extravagance, or meanness. There is a power in the spiritual world not often seen in nature. The thorn may yet be developed into the leaf—the sooner the better. Christ is the only way. "Ye will not come to me that ye may have *life*. John 6: 40.

The firmness of the bramble roots is expressive. How deep-rooted is sin in all its various manifestations! Farmers and gardeners know how difficult it is to root up the bramble. Who does not know how hard it is to give up a bad habit. It is like getting teeth extracted. The roots of evil enter into our inmost being. They grow from the heart. Beware of the begin-

nings of evil! God alone can uproot sin. Get Him to do the "stumping" now that you may reap an early and bountiful harvest.

Calamus or Sweet Cane.

"The Lord spake unto Moses, saying, Take thou also unto thee the chief spices . . . of sweet CALAMUS . . . and thou shalt make it an holy anointing oil."

Ex. 30: 23.

"Sweet cane" is another rendering of the same Hebrew *kāneh*, also "sweet flag." Calamus is "a plant with a jointed hollow stalk growing in wet grounds."—Robinson. It is also spoken of as a reed. (Matt. 11: 7.) These flags belong to the order *Palmaceae*, which is characterized by unbranched stems with tufts of leaves at the top. It includes over a thousand species. The fact that God accepted so common an offering as pleasing incense is fragrant with comfort. We do not have to be illustrious before God will accept us as sons. There will be more common people in Heaven than there will be of the great and noble and rich. Let us comfort one another with these thoughts.

Of the genus *Calamus*, *Britannica* says, "the stem is very slender, short, erect, prostrate or scandent by means of formidable hooked prick-

les which by enabling the plant to support itself on the branches of neighbouring trees, also permit the stem to grow to a very great length, and so to expose the foliage to the light and air above the tree tops of dense forests. The leaves are arranged at more or less distant intervals along the stem; and branch regularly in a palmate fashion, as in the fan palms." In this we see *adaptability*. You know people that keep their heads high and go their own way regardless of circumstances and the rights of others. The calamus suggests consideration for others and adaptation to requirements. Think of it rising above even trees, eager for light and air. Oh, that Christians were all like minded! How little sometimes shades us from the Light of Life! Some trifling business, some worrying responsibility, some pleasant recreation comes between the soul and the source of its life and goodness. We ought to grow the more and keep our heads and our hearts in the pure air and sunlight of Heaven. This would keep our life's blood pure and give us unfading spiritual youth. By their order and their beauty the leaves rebuke the "happy-go-lucky" life of many — no method especially in giving to Christ's cause. Some people's houses and lives

are in turmoil from lack of method, and giving from impulse is worthy only of irrational beings. If we had more system there would be more beauty of soul, more gain to the Kingdom.

"The underground stem of the calamus is a rhizome or root-stock, lengthening in a more or less horizontal manner by the development of the terminal bud, and sending up lateral branches, like suckers from the root-stock, which form dense thickets of cane-like stems." (Brit.) Go to the calamus or to the potato, thou sluggard, thou improvident. If you do not provide for the future when you can, you may learn a lesson from the root-stock. In this there is food laid up for future use and the germ of life is kept safe. A man worthy of the name strives to provide for his own and have a "nest egg"—a little laid up "for a rainy day." Life Insurances and Bank Accounts are commendable "root-stocks." Some go to the opposite extreme and hoard up *all*—as if the calamus had nothing but root-stock! It uses its life to provide stem and leaves for the use and enjoyment of God and man. Liberality gives health to the soul and makes the root-stock better and surer. "There is that scattereth, and increaseth yet more; and there is that withholdeth more

than is meet, but it tendeth only to want." Prov. 11: 24.

The calamus was used as a *pen*. It ranks with the quill as a predecessor of our modern pen. Are we willing to be a pen held by the hand of God? We are the pens. Our lives are the ink. Hearts are the paper. What kind of epistles are we writing? Paul says (2 Cor. 3: 2) "Ye are our epistle, written in our hearts, known and read of all men." You cannot write your life in an unknown tongue. It is read by *all*. The language of life and heart is the true *Volapuk*.

The prophet Isaiah (42: 3) speaks of the *fragility* of the reed, a small kind of calamus—"A bruised reed shall He not break." How frail we are! More so than we think. We might be crushed in an instant by any one of the many great powers of the earth—electricity, gravitation, etc. "The great enemy of souls" could make us worse than dead. But our Creator and loving Father protects us. Even a "bruised reed" He cares for. "Fear not little flock." There is no hand so tender, yet none so strong as His. He guides the flying worlds and He feeds the sparrow. "Why are ye fearful, O ye of little faith?"

Even the children know of little Moses in his canoe of bulrushes (gōme). Gesenius says "Gōme means reed, bulrush, especially the papyrus which is made by Egyptians into garments, shoes, baskets, vessels of various kinds, especially boats or skiffs." The crying baby, Moses, will help us remember this. "And when she could not longer hide him, she took for him an ark of bulrushes (i. e. papyrus) and daubed it with slime and with pitch." (Ex. 2: 3.)

Thus these rushes were the means of saving from death that great deliverer of God's people. His cradle was made water-tight and put into the river among the flags, close to the shore. It is often so when we little think it. A very small act may save or ruin a life. A life thus saved may become more than a king or queen — even a child of the Mighty God. Some little word may be the means of saving a soul from eternal death. On the other hand, a sinful thought expressed may be as the germ of the "black diphtheria" of sin, destroying some precious soul; the taking of a single glass of alcoholic fire may be to another as the spark on the dry western prairie. Oh, the power of little things! God help us to be careful.

The word *papyrus* at once calls up from

memory's depths the writing materials of the ancients, their writing *paper*. "This interesting plant is a tall green sedge with a large and drooping panicle or tuft of florets springing from a sheath at the top. It reaches a height of from 10 to 15 feet, with a diameter of from 2 to 3 inches at the base." In making paper "the rind was removed, the pith cut in strips and laid lengthwise on a flat board, their edges united by some glue or cement and the whole subjected to pressure, compacting the several strips into one uniform fabric." — W. H. Groser. This paper lasted for centuries, preserving the words and acts of men. It reminds us of another book whose leaves never decay. Its ink never fades. Every day you and I are writing down in it every thought we nourish, every word we speak, every act we perform. That book on the Judgment Day will be opened by the Judge of "the quick and the dead." "And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and *books* were opened; and another book was opened, which is the Book of Life: and the dead were

judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were Judged every man according to their works. And death and Hades were cast into the Lake of Fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Rev. 20: 11-15.

Cassia and Cinnamon.

Imported, probably from Cochin China and Ceylon.

Camphire.

*"My beloved is unto me as a cluster of HENNA-
FLOWERS." Song 1: 14.*

This word occurs but twice in the Authorized Version of the Bible—both times in the Song of Songs. In both cases the Revised Version reads "Henna."

Out of respect for the Authorized Version we will consider the plant under the name of camphire.

"Kōpher, the Greek Kupros, cypress—flower, el-henna of the Arabs, a shrub or low tree, with fragrant whitish flowers, growing in clus-

ters like grapes. . . . *Lawsonia inermis*. . . . so called in Hebrew because the powder of the leaves mixed with water into paste is used by oriental females to *cover* or besmear the nails, in order to produce the reddish color which they regard as ornamental."—Ges. Kāphar means to cover. It is strange how some customs outlive centuries and dynasties—foolish customs at that. Why does powdering still exist? One would think that an upright soul would loathe the custom. But self and Satan are a span that does not easily tire. *Faces* are not the only powdered part of some. There is white powder all over their *lives*. What did Jesus say about the Pharisee, the moralist of the time? "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto *whited* sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." (Matt. 23: 27.) There is too much of this "white-washing" done today—and among *respectable* people. And do not the most of us do a little character powdering? We ought the rather to put the white powder upon *others* lives, covering up *their* faults

This "*Lawsonia Celba*" is very fragrant. Its yellow and white blossoms emit a very pleasant

perfume. The shrub is sometimes as high as eight feet. Instead of making it the means of falsifying, it should be employed for the refreshment and pleasure of others. We ought to live for others and for God. Then our lives will be as sweet perfumes, as a cluster of Henna Flowers.

Cedar.

"How goodly are thy tents, O Jacob! Thy tabernacles, O Israel! . . . As CEDAR trees beside the waters."

Num. 24: 5, 6.

"Praise Him, all ye CEDARS." Ps. 148: 9.

The cedar is of the Natural Order, Conifera. "The *abies cedrus* or *cedrus libanus*, the far famed cedar of Lebanon is a tree which on account of its beauty, stateliness, and strength has always been a favorite with poets and painters; and which in the figurative language of prophecy is frequently employed in the Scriptures as a symbol of power, prosperity, and longevity." (Brit.)

The great forests of Lebanon have been destroyed by man and by fire. Perhaps 400 trees are still left. Amid this ruin of the mountain's former grandeur, trees have been found nearly eighty feet high and covering a circle of earth ninety-six feet in diameter, with

a trunk forty-seven feet in diameter. These trees have cousins in England—the yew, some of which are thought to be over 2,000 years old; in British Columbia—the “Douglas Firs,” some of which are nearly 400 feet high: in California—the Red Cedar, of world-wide fame. Their silent voice is more than a whisper.

How loudly the cedar spoke to the Chosen People! So it still speaks to us. Isaiah (2: 13) speaks of it as “high and lifted up.” Such leafy pyramids strike us dumb with awe and admiration. The majestic mountain is but dead earth and rock. The cedar has grown from a tiny seed and is full of life. Think of it! How small we are. Pluck up by the root that giant tree. How weak! It has lived for centuries. We are but a few years old. It does not become us to think too much of ourselves. “Therefore his stature was exalted above all the trees of the field.” (Ezek. 31: 5.)

“The righteous . . . shall grow like a cedar in Lebanon.” (Ps. 92: 12.) In how many ways Christians are like cedars! “The cedars of Lebanon, which He hath planted.” (Ps. 104: 16.) Every true Christian is the *planting* of the Lord. He has grown from the seed cones of God’s truth. Man may reform himself, but he

can never make himself a "new creature." "Every plant which my Heavenly Father planted not, shall be rooted up." Jesus is the author of these words of eternal import. (Matt. 15: 13.)

"It shall be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (Ezek. 17: 23.) We ought to be like our Redeemer. "He that dwelleth in the secret place of the Most High shall abide under the *shadow of the Almighty.*" (Ps. 91: 1.) You know Christians that are a shade to which others love to flee. From the burning heat of worry one runs to such a shade and "cools off." The scorching sands of trial seem moist and settled, as you sit by such a child of God. Oh! for more such! Are you one, dear Reader? Let us be like Him who above all others is "A shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Is. 25: 4.

The cedar is *evergreen*. Christians ought to be "evergreen." Some who have no spiritual understanding say that evergreen Christians are always "green," *i. e.* without maturity of knowledge and experience. Like the cedar we ought always to show *freshness* of life. Some seem to have spiritual life on Sabbath and are

leafless all the week. These are not the planting of the Lord; at least they are not cedars. We have evergreen Sabbath Schools. We need evergreen Christians—in business, in the kitchen, in the parlor, as well as in the church. How does the cedar keep evergreen? Its leaves fade and die and fall off; but *it renews them as fast as they fall*. Man is changeful and fading. He can only be evergreen for Christ by renewing his life and strength every day. The cedar sends many roots deep into the soil, and thus finds moisture and nourishment. The cedar-Christian must drink *daily* of the fountain of living water, and by his root of faith draw nourishment from the Rock of Ages—the Word.

“The leaves of the cedar are *straight* and *cytindrical* and *pointed*.” Here are three royal virtues of the children of the Heavenly King. How many *crooked* church members there are! They are crooked in business, in work, in society, in conversation, in church life. Most of us are warped somewhere. The cedar Christians are “straight”—straightforward in everything. So many are not “cylindrical.” They are *flat*—*insipid spiritually* the Christ-spirit is so diluted in their sap (life) that it hardly flavors their speech. What the world wants, what the

church wants, what Christ wants is the unadulterated life—filled with the Spirit of God. You cannot talk to some “cedars” five minutes without feeling that their words are “pointed.” There is a purpose in their life—to glorify God by being like Him. They aim at this when they peak. Their tongue is like the Sword of the Spirit. They unconsciously make us feel ashamed of ourselves. Their points enter the joints of our armor.

The cedar wood is wonderfully free from knots. In British Columbia many new settlers make themselves “shacks” (houses) out of split cedar. They saw boards with an axe. Some Christians are very knotty. We ought to be free from frowns, impatient remarks and disturbing passions. Like the cedar wood the life of a Christian ought to be fragrant with benign acts. There is something about the atmosphere of a cedar-Christian that tells of the sweetness of his inner life. Pliny says the cedar wood is everlasting. The cedars of Lebanon are more enduring even than ours. The works of some men die before them. (The sooner dead the better) but a cedar that is the planting of the Lord “though dead yet speaks.” His memory is green long after his body moulders into dust,

The more we are like Christ the more abiding is our life and work. "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90: 17.

"David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of the Lord dwelleth under curtains." (I Chron. 17: 1.) Many to-day live in elegant houses, while the ark of their God is *burdened with debt*. Missionaries, ready to go to the ends of the earth to win souls for Christ, have to stay at home because Christians spend most of their money upon themselves. But "David gathered for the *temple* cedar trees without number." (I Chr. 22: 4.) Cedars devoted to God is what advances the kingdom. No other life is so noble as the devoted Christian's. Here we see a noble end, sought by noble means, by a noble soul. Here we see the stateliness, the majesty of the cedar. Here we see the power of which the cedar is a sturdy symbol. "I can do all things in Him that strengtheneth me." (Phil. 4: 13.) At last by His grace those who love God shall become part of His spiritual temple. "He that overcometh, I will make him a pillar in the temple of my God." (Rev. 3: 12.)

Chestnut—See Plane Tree.

Cockle.

"Let thistles grow instead of wheat, and COCKLE instead of barley." Job. 31: 40.

The word (boshah) here translated cockle, is a general term meaning "bad plant, weed."

It is a remarkable and suggestive fact that go where you will and turn up the sod you will soon see the weeds growing luxuriantly. It is a picture of the human heart which is full of the seeds of sin. Often these lie hidden and unsuspected for years. Something turns up the sod of the heart and the sin at once appears. Look at the denial of the zealous Peter. Look at your own lives. Weeds are a sign of neglect. We need to be constantly diligent in cultivating our lives or sins will show our neglect. The enemy of souls sows seeds of evil in our heart every chance he gets. Look out for your fields of growing wheat. Seek protection from Him who alone is able to guard you from the arch-fiend. And weeds "yield" *abundantly*. Those who "sow their wild oats" must reap their increase.

Coriander.

"And the house of Israel called the name thereof Manna: and it was like CORIANDER seed, white." Ex. 16:31.

"Gād, coriander, the seed, so called from the little furrows or stripes on the grains." (Ges). Gādad means to cut into. "Coriander, the fruit, improperly called seed, of an umbelliferous plant (*Coriandrum Sativum*), a native of the south of Europe and Asia Minor. . . . The plant produces a stem rising about a foot in height, with bi-pinnate leaves and flowers in pink or whitish umbels. The fruit is globular and externally smooth, having five indistinct ridges; and the mericarps or half fruits, do not readily separate from each other. It is used in medicine as an aromatic and carminative; and on account of its pleasant and pungent flavor, it is a favorite ingredient in hot curries and sauces. . . . The tender leaves and shoots of the young plant are used in soups and salads." (Brit.)

Some might regard the furrows of this coriander seed as a defect. Some regard wrinkles and furrows in the face a defect. But they are natural to some people, especially the old. They are said to be expressive of thought. At least, like grey hairs, they are in themselves no dis-

grace, but if found in the way of righteousness and *good* thoughts, they are even an ornament. In spite of its wrinkles the coriander seed is aromatic and fragrant. Too much regard is paid to the outward appearance and too little to internal worth. Sweetness and beauty of the inner life are rather to be desired than a beautiful exterior appearance. Some say "Beauty is only skin deep." With some, beauty is only *powder* deep.

Cucumber.

"We remember the fish, which we did eat in Egypt for nought; the CUCUMBERS, and the melons, and the leeks, and the onions, and the garlick." Num. 11:5.

Kishuim, translated cucumbers, derived its name from its hardness and the difficulty in digesting it. The genus (*cucumis*) is of the Natural Order Cucurbitaceae. The species referred to, if any particular one, is still undetermined. The melon is "*cucumis melo*." "It is excessively variable both in diversity of foliage and habit, but much more so in the fruit which in some varieties is no larger than an olive, while in others it rivals the ponderous fruits of the gourd (*cucurbita maxima*)." Brit.

You have, perhaps, met men of one idea. They "ride their hobby to death." Their views

are onesided, narrow, illiberal, deformed. The bigot in *religion* is not alone. Faddists are multiform. A thousand voices in nature whisper Be many sided. Cramp not the mind. Specialists have their advantages, but also their peculiar dangers. Truth is as diversified as the *Cucumis*. No one should think that he knows all the truth, and every one else knows little.

The expression, "as cool as a cucumber," is founded on fact. It is colder than the surrounding air. The hot-headed person ought to put his ear beside the cucumber. Don't be rash. Take things coolly. We should make allowance for excitable people; but if we were like cucumbers we would not utter so many "hot words," form so many hasty judgments, nor act so imprudently. How cooling is a melon! Can we cool others off?

It needs a healthy and vigorous stomach to digest the cucumber. Some truths are like that, and people with weak spiritual stomachs ought to leave these things alone. Paul says (1 Cor. 3:2), "I fed you with milk, not with meat; for ye *were not able to bear it*: nay, not even now are ye able." Even the carnally minded sometimes try to solve the mysteries of the Bible. They endeavor to make plain the

relation subsisting between the Persons of the Trinity, to explain the introduction of sin into the world, and "clear up" all misty doctrines. They fail to digest them, and they become spritual dyspeptics. There is plenty of food in the Bible that is easily digested. Beware of the *cucumber* problems. Peter says (2 Pet. 3:16), "Our beloved brother Paul also . . . in all his epistles, speaking in them of these things; wherein are some things *hard to be understood*, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction."

Look at the melon growing in dry, sandy soil. Open it and tell me where it gets the moisture. It has a wonderful power bestowed upon it by its Creator. Morally and spiritually this world is a sandy desert. God endows those who *love* Him with a new life capable of drawing water out of the flinty rock and burning sands. It is just suited for the present life, yet some think it is fit only for the dying! Do you ever get thirsty, fellow-traveller? Riches, fame, pleasures cannot satisfy soul thirst. Listen to the incarnate God as He sits by the well of Sychar: "Whosoever drinketh of the water that I shall give him shall never thirst; but the

water that I shall give him shall become in him a well of water springing up unto eternal life." (John 4:14). Even many Christians nearly perish from thirst, yet will not take the proffered living water. There are so many "dry" Christians. That is why young men are often so afraid of religion. Give the world a church full of "melons" and the youth will *run* unto it. They would realize that religion is to "live by" as well as to "die by." Talk to yonder man that has, like Job, lost his earthly all. He is cheerful. He finds comfort in his losses—gets moisture from the hot ashes of his ruins. "Whom the Lord loveth He chasteneth." As he sits beside the lifeless form of some dear one his heart is peaceful. He thinks. "It is hard to part, but it is only for a little while—not dead but gone before. Lord help me to follow." This one is a spiritual melon—his heart is always full of the water of life. The scorching sands of trial, the burning rays of persecution make him drive his root of faith the deeper into the truth of God where living waters flow. "And all did drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." (1 Cor. 10:4.)

Cummin.

"When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the CUMMIN, and put in the wheat in rows? . . . For the fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the CUMMIN; but the fitches are beaten out with a staff, and the CUMMIN with a rod." Is. 28:25, 27.

"Kammon, cumin, German Kimmel, cumin-un sativum Linn. used along with salt as a condiment."—Ges. The Greek word used in the New Testament is very similar, kuminon. Robinson says of it "an umbelliferous plant with aromatic seed of a warm and bitterish taste, very similar to caraway seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany." From *Britannica* we cull—"It is a stimulant and carminative, and is employed in the manufacture of curry powder. It was accounted the best of condiments as a remedy for squeamishness."

From *Isaiah* we learn that it was easily threshed. It needed but a *rod* to make it yield its fruit. It was neither "tight-fisted" nor "close-minded." It is thus a gentle rebuke to two great evils. There are many who have far more than their necessities require, yet they close their hand tight upon their money when the needs appeal for help. Giving ought to be

done wisely but not stingily. The missions of the Protestant Churches are a safe investment for all the wealth of the rich and the mites of the poor. The interest promised by the Bank of Heaven is "one hundred fold" and the principal yields "eternal life." (Matt. 19:29). Wealth kept becomes sour and injurious; wealth given for good purposes is "medicinal and aromatic." "Freely ye received, freely give." (Matt. 10:8). Then there are the "close-minded" people. They are as stingy of their thoughts and their knowledge as the miser is of his money. They see the folly of those who tell everything to anyone; and they go to the opposite extreme. Let us seek to help others by readily communicating to them good words and helpful thoughts. If we know of a book or newspaper that would do a friend much good we ought at least to recommend it, if we cannot buy it for them. Mental and spiritual wants are greater than physical. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. 27:17).

Readiness to help is also a "remedy for squeamishness." Excessive reserve leads to sourness. If one eats heartily and works sparingly he is likely soon to be sick at his stomach

—feel squeamish. The one who is all the time getting from others and not giving much in return becomes spiritually and morally squeamish, sickly. The love of God in the heart is better than cummin in the stomach. It gives one life and health. The more one works the more he can eat. The more one imparts, the more he can receive. And God fills our hearts whether they are large or small. Some try to get all they can and do not communicate to others. The heart is enlarged by giving. "The liberal soul is made fat."

The water that's kept in a barrel shut tight
Becomes very soon e'en unfit for the nose;
But water that runs and that bubbles along
Is better and better the farther it goes.

Cypress.

"*He heweth him down cedars, and taketh the CYPRESS*
(Rev. Vers. Holm tree) *and the oak.*" (Aut. Vers.)
Is. 44:14.

"*And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir (or CYPRESS).*" I King 5:8.

There is difference of opinion as to the rendering of certain Hebrew names of trees. Gesenius thinks that *tirzah* of Is. 44:14 should be translated oak, from its hardness. So the Revised Version. Gesenius thinks that *berosh* of

I Kings 5:8 is cypress, also of many other passages where the Authorized Version has fir or fir trees. So also in *margin* of Revised Version. It little matters for our purpose. The cypress is meant either by *tirzah* or by *berosh*. It is not now indigenous on Lebanon but in the great destruction that has come upon all the trees of Palestine, it may have been exterminated.

Cypress is the name given to a genus (*cupressus*) of the Natural Order *Coniferae* or *Linaceae*. "The leaves of the cypresses are scale-like, overlapping and generally in four rows . . . the seeds are *numerous* and *winged*. All the species exude resin but no turpentine. The *C. Semper-virens*, the common cypress, is a native of the Levant and Persia. It is a tapering and flame-shaped tree, resembling the Lombard poplar; its branches are thickly covered with small imbricated, shining green leaves. In its native soil the tree grows to the height of seventy or ninety feet. . . . The timber is hard, close-grained, of a fine redish hue and very durable . . . was employed for mummy cases and images of the gods. . . . The Cypress doors of the ancient St. Peter's at Rome when removed by Eugene IV were about 1100 years old, but nevertheless in a state of perfect preserva-

tion. Laws were engraved on cypress by the ancients and objects of value were preserved in receptacles made of it. . . . The tree grows straight or nearly so and has a gloomy and forbidding but wonderfully stately aspect. . . . The berosh or beroth of Scripture, translated 'fir' in the Authorized Version in Kings 5: 8, etc., etc., is supposed to signify the Cypress." Brit. There are several species of the cypress in California varying from shrubs to giants 100 feet in height.

"Herein is my Father glorified that ye bear much fruit." There is so much wheat of the Kingdom blasted by weevil, mildew and smut. So many Christian lives are blasted by sins and bear little fruit. How numerous should be our deeds of kindness! our acts of fidelity to God! More numerous even than the seeds of the cypress. God's truth too is "winged." You may say many things which will fall lifeless to the ground; but God's Word is "living and operative." It has wings. It flies to the heart and seeks admission by door or window. Sometimes it enters a very small crevice. It fills the heart, opens wide the door, and draws aside the curtains. If you wish to say what will not die as soon as it passes your lips, speak the truth of

God and pray Him to guide its flight to the open heart. Let His words be numerous in your speech and life. If you are such a cypress of the Lord, the resin of sweet incense will accumulate to His glory.

The cypress points upward. Its cone-shaped form is like a finger-board.—This way to the Creator, and its stately majesty is an emblem of the dignity of one who lives for God and whose life is ever directing others to the Heaven of heavens.

The wood of the cypress is very enduring and beautiful. There is no life so beautiful as the one devoted to the service of the Redeemer and tinged with the rosy hue of hope. Such a life will endure. The oldest tree in Europe is said to be a cypress, in Lombardy, which is believed to have been in existence in the days of Julius Cæsar. The lives of many die before they do; but the soldier of Christ wins victories that will outlast this enduring world; and in after ages it will be said "though dead, he yet speaks." Is your life such as will stand the test of time and death? Is the Law of God written upon the tablets of your heart?

Ebony.

Not indigenous to Palestine—probably imported from the Coromandel Coast.

Fig Tree.

"Now from the FIG TREE learn her parable." Matt. 24: 32.

"But they shall sit every man under his vine and under his FIG TREE; and none shall make them afraid."

Mic. 4: 4.

The Jews called the fig tree *teenah* from its *spreading* branches. *Tāan* means to spread out, to extend.

"Fig is the popular name given to the genus *ficus*, an extensive group included in the Natural Order *moraceæ*. . . . The figs vary greatly in habit, some being low trailing shrubs, others gigantic trees. . . . *Ficus carica* which yields the well-known figs of commerce is a bush or small tree rarely more than eighteen or twenty feet high, with broad rough deciduous leaves, very deeply lobed in the cultivated varieties, but in the wild plant sometimes nearly entire . . . From the ease with which the nutritious fruit can be preserved, it was probably one of the earliest objects of cultivation, as may be inferred from the frequent allusions to it in the Hebrew Scriptures. . . . The Greeks are said to have received it from Caria (hence the

specific name); but the fruit so improved under Hellenic culture that Attic figs became celebrated throughout the east and special laws were made to regulate their exportation. From the contemptuous name given to informers against the violation of these enactments, *sykophantai*, our modern word *sycophant* is traced. . . . The varieties are extremely numerous and the fruit is of various colors from deep purple to yellow or nearly white. The trees usually bear two crops; one in the early summer from the buds of the last year, the other in the autumn from those on the spring growth. The latter form the chief harvest. . . . When ripe the figs are picked and spread out to dry in the sun. . . . This fruit still constitutes a large part of the food of the natives of western Asia and southern Europe both in the fresh and dried state. A sort of cake made by mashing up the inferior kinds serves in parts of the Archipelago as a substitute for bread; mixed with almonds a similar preparation is sold in the streets of our large towns and eaten as a luxury by the poor under the name of 'fig cake.' . . . Medicinally the fig is employed as a gentle laxative. . . . It forms a part of the well-known 'confection of senna.' Cut open the

fruit is a popular cataplasm for boils and sores, an application as old as the days of Hezekiah. It is recommended as a demulcent in disorders of the throat, being given in the form of a decoction. . . . The sycamore fig (*Ficus Sycomorus*) is a tree of large size, with heart-shaped leaves which from their fancied resemblance to those of the mulberry gave origin to the name sykomoros. From the deep shade cast by its reaching branches it is a favorite tree in Egypt and Syria, being often planted along roads and near houses. The sacred fig, Pippul or Bo, *ficus religiosa*, a large tree, with heart-shaped, long-pointed leaves on slender foot stalks, is much grown in southern Asia. The leaves are used for tanning, and afford lac, and some caoutchouc is obtained from the juice; but in India it is chiefly planted with a religious object, being regarded as sacred by both Brahmans and Buddhists. . . . *Ficus elastica*, the India Rubber Tree, with large oblong, glossy leaves, the pink buds of which are so familiar in our greenhouses, furnishes most of the caoutchouc obtained from the East Indies. It grows to a large size and is remarkable for the snakelike roots that extend in contorted masses around the base of the trunk. . . .

The Banyan Tree (*Ficus Indica*, Linn., *Urostigina Benghalense*, Gaspar) is a native of various parts of the East Indies and Ceylon. . . . Every branch from the main body throws out its own roots, at least in small tender fibres, several yards from the ground; but these continually grow thicker until they reach the surface when they strike in, increase to large trunks and become parent trees, shooting out new branches from the top, which again in time suspend their roots. . . . On the banks of the Nerbudda according to Forbes' 'Oriental Memories' stands a celebrated tree of this kind. . . . This tree once covered an area so immense that it has been known to shelter no fewer than 7,000 men. Though now much reduced in size by the destructive power of the floods the remainder is still nearly 2,000 feet in circumference, and the trunks large and small exceed 3,000 in number. . . . The trade in the edible fig is one of long standing. . . . Figs are easily preserved by simply drying in the sun, the grape sugar which they contain in abundance being thus rendered available for their preservation."—Brit.

The spreading nature of the fig (especially the Banyan tree, a cousin of the common fig

tree) is a seed-thought. The evil in the world spreads with heart-rending rapidity. Evil men scatter broadcast their evil thoughts. The venom of their evil lives spreads like ink poured into water. One sin may blacken a whole life. Satan reaches out his arms and casts abroad his baneful shade. Do Christians make their influence felt as powerfully? Are you like salt spreading all around you your preserving power? Are you scattering broadcast the blessed truths that save? Is your life a constant benediction, ever increasing the circumference of its shade? God's truth is itself like the spreading Banyan. It gets a footing in one heart; and, then, reaches out its arms until it finds some kindred soul. Its fingers undo the fastenings and with a gentle knock it enters — a welcome guest "come to stay." From one to another it goes with rapid pace. Many it passes because its gentle knock is not heard amid the revelry within. You who are entertaining Satan and his retinue go to the door and listen. If you hear Truth's voice let her in and she will drive all the hellish crew out of your heart and make you a free child of God. The truth goes on spreading. To some it proves a savor of life unto life; to others the savor of death unto death.

Let every soul ask, Which is it to me? Am I helping or hindering the spread of truth? It will triumph gloriously in all the earth. Shall I share the glory or be crushed beneath its car?

The leaves say we are deciduous. You and I can say the same—deciduous. "We all do fade as a leaf." We fall before the wintry blast of death, but in the spring time of the Resurrection our bodies shall rise again. Will they rise in the image of Satan or of Christ? Which are you serving? Oh, how glorious the new body of the Redeemed! Eternal youth and life and beauty! Christlike immortality!

The truth as it is in Jesus is a wonderful medicine. When taken inwardly, as it always should be, it sets the whole system in order and gives new life. Figs are a pleasant medicine to take. The truth seems bitter to those whose taste has been vitiated by sin, but if taken it becomes most sweet. Sores and bruises speedily yield to the healing powers of the Gospel plaster. What a demulcent is the love of God! How soothing! The most stubborn irritation "gives way" to this. It is like oil upon the troubled waters of the soul.

The Sycamore fig and the sacred fig have *heart-shaped* leaves. A Christian heart is a ten-

der heart. A heart would be a good symbol of the love of God. It has to do with *hearts* not heads. It comes from the heart of God. It must enter our hearts in order to help us. There it must dwell. It is the heart of Christianity, not the sword as of Islam, that wins its converts.

The rubber of the "*ficus elastica*" keeps our feet dry, protects indeed our whole body, is a bond of union, drives our machinery and enters into many departments of life. "The law of his God is in his heart, not one of his steps shall slide." These words are the "rubbers" of truth to keep our feet dry and to keep them from slipping. Nothing else can protect us from the rain like truth. "Honesty is the best policy." God's love is the bond of union between Christ and the soul, between soul and soul. It is the belt that transmits the power of God to the different departments of life in this lower world.

Some say that Gaelic was spoken in the Garden of Eden! The multitude demur. But we must believe the fig tree when its leaves whisper "I was there." (Gen. 3:7). To the Jews it became a symbol of plenty (Deut. 8: 8; Joel 2: 22; Habb. 3: 17). Its destruction was a calamity. "He hath laid my vine waste and barked my fig tree" (Joel 1: 7). Bethpage near Jerusalem is

so called from the fig trees—"the house of figs." One fig tree withered and cursed stands out from all others, as an object lesson, to teach the fatal effects of unimproved possibilities. "And seeing a fig tree by the wayside, He (Jesus) came to it, and found nothing thereon, but leaves only; and He saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away." (Matt. 21: 19.)

Fir.

This word as employed in Scripture must be taken in its more general meaning in which it is frequently used. It includes not only the "spruce fir" (*abies*) and the "silver fir" (*picea*), of which the Canadian Balsam (*P. balsamea*) is a species; but also all the other conebearing trees (*abietinae*). Gesenius would translate the Hebrew *berosh* by the more specific name of cypress. The true firs (*abies*) are not found in Palestine.

Fitches.

"When he hath made plain the face thereof, doth he not cast abroad the FITCHES?" *Is. 28: 25.* (In the margin, "or black cummin" *Nigella Sativa*.)

Gesenius says "Ketsahh . . . according to Septuagint, Vulgate, and Rabbins, *nigella melanthrum*, i. e. black cummin." See

cummin. This kind was harder to thresh—closer-fisted.

Flax.

"But she had brought them up to the roof, and hid them with the stalks of FLAX, which she had laid in order upon the roof." Josh. 2:6.

"And he healed them all . . . that it might be fulfilled which was spoken by Isaiah the prophet, saying . . . and smoking FLAX shall he not quench, till he send forth judgment unto victory." Matt. 12: 15, 17, 20.

"The terms flax or lint are employed at once to denote the fibre, so called, and the plant from which it is prepared. The flax plant (*Linum usitatissimum*) belongs to the Natural Order Linaceae . . . As cultivated it is an annual, with an erect stalk, rising to a height of from 20 to 40 inches, with alternate, sessile, linear-lanceolate, branching only at the top into a corymbose panicle of bright blue flowers . . . The cultivation and preparation are the most ancient of all textile industries, very distinct traces of their existence during the stone age being preserved to the present day. As to its application at this early period Kellar remarks 'Flax was the material for making lines and nets for fishing and catching wild animals, cords for carrying the earthenware vessels and

other heavy objects; in fact one can hardly imagine how navigation could be carried on or the lake dwellings themselves be erected without the use of ropes and cords and the erection of memorial stones . . . would be altogether impracticable without the use of strong ropes.' The preparation of the fibre as conducted in Egypt is illustrated by Pliny who says, 'The stalks themselves are immersed in water, warmed by the heat of the sun and are kept down by weights placed upon them . . . The membrane or rind becoming loose is a sign of their being sufficiently macerated. They are then taken out and repeatedly turned over in the sun until perfectly dried and afterwards beaten by mallets on stone slabs. That which is nearest the rind is called *stupa* (tow) inferior to the inner fibres and fit only for the wicks of lamps.' . . . Flax is always pulled up by the roots and under no circumstances is it cut or shorn like cereal crops . . . For water retting (described by Pliny, as above) pure soft water is essential . . . For ordinary water-retting flax two operations are required, first *breaking*, and then *scutching* . . . The breaking is done by passing the stalks between grooved rollers to which in some cases a recip-

rocating motion is communicated and the broken shives are beaten out by suspending the fibre in a machine fitted with a series of revolving blades, which striking violently against the flax, shake out the bruised and broken woody cores . . . Codilla is the tow, or broken and ravelled fibres produced in this scutching process, therefore often called scutching tow, while tow proper is the similiar product separated in the subsequent operation of heckling the flax, preparatory to spinning." Brit. Flax seed and the oil from it (linseed oil) and linen are used for many valuable purposes.

The erect stalk and bright blue blossoms suggest the "true blue" of truth. It brooks no crooked ways, pities weakness and sympathizes with every loyal effort after perfect rectitude. Some are loyal on Sabbath, especially in church. Judging from their demeanor there one might think they were saints with the joy all crushed out of their hearts by the wickedness of others. Monday morning take care, for they may not be so saintly in their business dealings. Not so the flax. Upright every day alike with its cheerful bright blue blossoms. Crooked half-hearted people generally have the long face and sanctimonious manner. What

the world, the church, what Christ wants is the *cheerful, true-blue* Christian.

With flax the ancients caught their fish. What a strong net truth makes! How invisible the line yet how sure! And this net will gather of all nations and cast them on the shore of Eternity to be picked over by the great Judge. A net of falsehood is sure to break somewhere, but truth never gives way. Flax ropes hold the sails, we too need "the stays" of truth as we sail over life's sea in our frail barque. See these memorial stones being raised to their places! What think you of the work of flax? There is nothing which so raises memorial stones as truth. Its work abides. And the Throne of Truth is eternal.

In preparing flax for higher uses it must be kept down under water by heavy weights. So people often need to be kept down a while before they are fit to get up. Nothing so mars excellence as "upishness." Even a very excellent person becomes obnoxious if he is very conceited and dogmatic. Others wish liberty for their own opinions. Hence we need abase self if we wish to help others; and if we refuse to do so willingly, God often puts such a galling weight upon us that we are bowed down

When we have well learned the lesson God graciously removes the burden and lifts us up "Pride goeth before destruction and a haughty spirit before a fall. Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud." Prov 16: 18, 19. Blessed are the meek for they (not the *proud*) shall inherit the earth." (Matt. 5: 5.)

Sometimes even more then humbling is necessary. After the "retting" comes the "breaking" and the "scutching." Pliny beats the flax with "mallets on stone slabs." Modern manufacturers put it through "a mill." The hand of Providence often *seems* cruel. Stone slabs in the cemetery speak of bruised and crushed hearts. Reverses in business, disappointments and persecutions are sharp blades in the mill that does its work slowly yet surely. The woody, worthless parts of human nature are thus separated from the fine linen of God's new creatures. How much there is of "tow" in our beings. It needs much "scutching" to produce the finest fibre. We ought to be willing to endure in the hope of the "glory that is to be revealed in us." Even the "tow" is suitable for wicks to burn in the Light Houses. Our own and others defects ought to be used for

beacon lights, drawing their power from the oil of God's redeeming grace.

Like flax, truth must be *entire*, root and branch. So many make a mistake by clipping the truth which is thus shorn of its strength. A Samson thus becomes a weakling. Truth cannot be compromised with the world, without serious injury. The great curse of the Church of Christ to-day, is *shorn-truth*, deformed Christians. If it were not for this, the *largest* gates would be taken off their hinges and carried away. Nothing could withstand their mighty strength. Souls would *press* into the kingdom.

Purity must go with truth. If flax is soaked in water made impure by iron or lime, its fibre is weakened. Of what use is truth if soaked in impurity of word or action?

The flax, beautiful in life, is more efficient after its life is destroyed. Some people's lives die before them. Others at their death but *begin* to live. A pebble dropped into a calm lake sets waves in motion that but begin when the pebble disappears. Are we in our lives setting *good* forces in motion that will widen their spheres after we are numbered with the dead? Look at Carey, and Duff, and Burns, and Livingston! Above all look at the greatest

of Foreign Missionaries—Christ! Let His life be our inspiration, His death our comfort, His resurrection our hope, and His intercession at God's right hand our assurance.

One stalk of flax is but little, yet from many is woven the fine linen of angelic costume. Many threads make a cord not easily broken. Then let us not despair, but unite our feeble efforts. Work hand in hand. The love of God is our bond of union. Jesus prays, "That they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one." (John 17: 21, 22, 23.) What says that bundle of flax in Jericho? "We hid the spies of Joshua." Truth ever protects those who seek shelter under it. With truth we too may protect others. A cobweb spun across the mouth of a cave just after the fugitive entered turned aside his fierce pursuers. How often the course of our lives has been changed by a most trifling incident! Let us seek to turn others in the *right way*. Bunyan overheard the conversation

of some women talking on spiritual matters and he was turned into the channel of Truth. Use little things as sacredly as the so called great chances of life. Linen of the *finest* texture, with 140 threads to the inch, adorned kings and priests. It is regard for little things that makes the finest lives. And our little acts done in the right spirit, Christ will neither disregard or make void. "For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward." (Mark 9: 41.) "The smoking flax shall He not quench, till He send forth judgment unto victory." (Matt. 12: 20.)

Garlic.

"We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the LEEKS, and the ONIONS, and the GARLIC." Num. 11: 5.

We have mention made here of three species of *allium*. The garlic is *allium sativum*; the leek, *a. porrum*; and the onion, *a. cepa*. The Hebrew word for leek means grass, *the grass*. Among Celtic German and Slavonic nations leek was the primary meaning of "succulent herb." Garlic means the cloven leek, and onion the undivided leek. All have a characteristic

odor. The leek is the mildest of the three; and the onion comes next in strength. They are the most wholesome of vegetables and are used medicinally. Garlies possess stimulant and stomachic properties. Garlies and lemon juice have been used for diphtheria. The leek is the badge of the Welsh who wear it in their hats on St. David's Day. The Jews seem never to have lost their liking for the garlic and the leeks and the onions acquired in Egypt.

Many wholesome truths are not pleasant. Some do not eat onions because of their offensive odor, though they know they are wholesome. So many will not receive a truth into their hearts unless it is a pleasant one. It is hardly necessary to say that the most pleasant things are generally the least profitable. Candies, pastries, and high living while agreeable to the palate are detrimental to health. Plain diet, though at first less palatable, conduces to health and long life. So plain truths plainly served are the most wholesome. Often it is the bitter medicine that cures. No medicine is harder to take than the Truth, I am a lost sinner, deserving the punishment of Hell. But it is only when this is taken that the soul can

have the new joyous life that is in Christ Jesus, our Saviour.

Gopher Wood.

"Make thee an ark of GOPHER wood." Gen. 6: 11.

Gesenius says the Hebrew gopher means literally "pitch-wood, such as the pine, fir, cypress, cedar, and other trees of a like kind, used in shipbuilding—probably the cypress." Both our modern versions of the Bible leave the word untranslated.

Heath.

Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the HEATH in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited." Jer. 17: 5, 6.

This does not mean the purple heath of Scotland, but some desert plant growing near the Dead Sea. The Hebrew name *aroer* is from the root *arar* signifying naked, forlorn, also ruins. In Jer. 48: 6 "Be like the *heath* in the wilderness," the ^omargin of the Authorised Version gives "or a naked tree." This seems about all that is known of this wood. It may have been applied to some one of the many

stunted shrubs of the wilderness in the neighborhood of the Dead Sea, or it may have had only a general signification.

What a picture of some "forlorn" ones! They have served self and the world all their life; and in their old age they are forsaken by their friends, respected by none, a scorn and contempt to many, a pitiless prey to Death physical and spiritual. How terrible the woe of the forsaken of God and man! The earth becomes "a great howling wilderness" on the borders of the Sea of the Dead.

Hemlock.

"Therefore judgment springeth up as HEMLOCK in the furrows of the field." Hos. 10:4.

In Deut. 29:18, the same Hebrew word *rosh* is translated "gall;" in Amos 5:7, wormwood. The margin adds "a poisonous herb." Gesenius thinks it refers to the *poppy* so called from its *heads*, for *rosh* primarily means a *head*. No matter what *rosh* means, its nature is described for us. It is an emblem of sin. It springs up everywhere in the hearts cultivated by the Spirit of God. It is like the seed of weeds lying in the soil only awaiting the ploughshare. Though pleasant to the sight, it is bit-

ter as gall, poisonous as hemlock, and poppy headed. The only antidote is the love of God in the soul.

Husks

'And he would fain have been filled with the HUSKS (margin, Greek, the pods of the carob tree) that the swine did eat: and no man gave unto him.' Luke 15: 16.

The Greek *keration* means a little horn; then applied to the pods of the carob tree, from their shape. The lexicographer Robinson says, "The carob tree, Arabaic kharub, Gr. Kerateia, the ceratoria siliqua of Linn. Germ. Johannisbrodbaum, is common in Syria and in the southern parts of Europe, and sometimes grows very large. It produces long, slender pods, shaped like a horn or sickle, containing a sweetish pulp and several small, brown, shining seeds like beans. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed upon them." "Under the name of Carob beans or locusts, the legume of *Ceratoria siliqua* is cultivated on the shores of the Mediterranean and used as food for cattle. The shells of the carob bean contain a large proportion of sugar and

are often consumed as a dainty by children. These beans were formerly supposed to be the locusts eaten by John the Baptist and hence have been called St. John's Bread. The sterile plains and mountains of Chili produce the carob tree which in defiance of a boiling sun stretches out its spacious limbs, covered with foliage, forming an agreeable retreat to the weary traveller by day as well as by night. . . . The locust tree is of the Order Leguminosæ. It differs from all leguminous plants by the dilated disk to the calyx. . . . The legume is compressed, often curved, indehiscent, and coriaceous, but with sweet, pulpy divisions between the seeds which as in other genera of the cassiææ are albuminous. . . . The carob tree was regarded by Sprengel as the tree with which Moses sweetened the bitter waters of Marah (Ex. 15: 25), as the Kharrub according to Avicenna has the property of sweetening salt and bitter waters." — Brit.

That the locust tree yields fruit which is eaten by man and beast is a wholesome truth. Our bodies are akin to the cattle that eat grass; yes, even to the pig that wallows in the mire. We are as dependent upon food as they; and wheat, oats, buckwheat, etc., are as good food

for them as for us. It is true that we have also a higher nature which requires angels' food, even the food of God which is love. But it would be well for some to think more on this subject, how much we are like the beasts that perish. The man or woman that is swayed by the feelings and desires of the body is very much like the lower animals. How piggish some are! How like hyenas others! Do you not know one like a "snake in the grass"? The stubborn mule has his human counterpart. Some youngsters bawl like calves. Even grown persons ape the strutting gobbler. They look down upon their fellowmen who have less money, or less learning, or less refinement than they. They have high thoughts of themselves. To such the locust tree whispers, "I provide the swine with food good enough for you! *They* eat it with gratitude and do not pride *themselves* on being better than toads. You are a poor, miserable sinner wallowing in the mire of your self conceit. You indeed have a higher nature but you have degraded it. You have about as much true generosity as the swine, therefore you are not as deserving as they. Measure lives by ability and opportunities." The man that cultivates his lower nature

becomes more like the lower animals; but he who, realizing his affinity to what is lower, humbles himself and seeks grace from God to cultivate his higher nature becomes more like God.

The Greek name meaning horn suggests the "horn of plenty," which idea its abundant fruit enforces. Its fruit is not the choicest but it does the best it can and yields a large supply. There are not many *first rate* carpenters; but all ought to do the best they can and as much as they can. Some work merely to "put in the time." So it is with many Christians. They say "I cannot do first rate work for Christ. I am of stammering lips. I lack tact and wisdom. It is no use for me to try." What nonsense! Do the *best* you can and do *all* you can. God expects no more than your *best*. *Ability* is *His* gift; the *use* of it is *yours*. The locust tree says "I cannot bear grapes or gravensteins, but such as I have I will give you *freely*."

The bean is surrounded by a sweet pulp. This makes the bean more agreeable. When we have to tell unpleasant truths, it is well to put a little "sweet pulp" about them. There is no harm in the sugar coating of a bitter pill. The beans of truth will often be received if

served thus; whereas they would be rejected if offered without "pulp." The pulp of the carob bean is also nutritious, with its sugar and its albumen. Never sweeten truth with falsehood but with other truth that is "pleasant to take."

When the Prodigal Son in that far away land
Would have liked to have eaten the food of the swine
But could not, he thus showed to us all his dire need
And the depth of his fall from his father and home;
But his mind and his spirit had suffered the most
And they craved the fond love and the fatherly care,
And 'twas when he returned to the home of his youth
He taught us to return to our God and rejoice.

Hyssop.

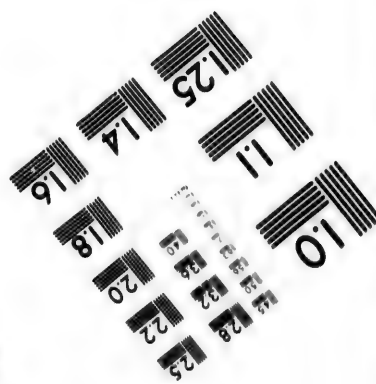
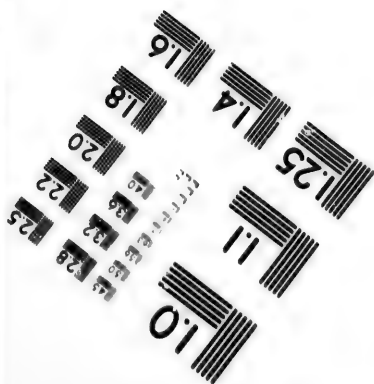
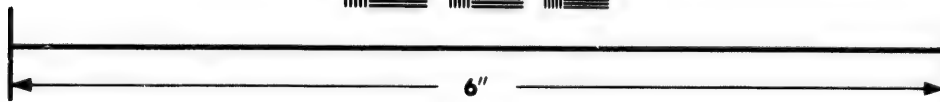
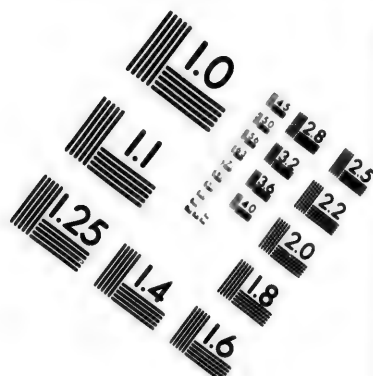
*"Purge me with HYSSOP, and I shall be clean: wash me,
and I shall be whiter than snow." Ps. 51: 7.*

As implied by this utterance of the Psalmist, the hyssop was much used by the Jews for sprinkling in their sacred rites. "Under this name (ezob) the Hebrews appear to have comprised not only the common hyssop of the shops but also other aromatic plants, especially mint, wild majoram, etc." Ges. It must have been a small herb as we see in I Kings 4: 33, where we are told that Solomon "spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall."

Hyssop (*Hyssopus officinalis*) a garden herb belonging to the Natural Order Labiatae, cultivated for use in domestic medicine . . . is an evergreen suffructicose labiate plant . . . It is a small perennial about two feet high with slender, quadrangular woody stems; narrowly elliptical pointed, entire dotted leaves about one inch long, one-third inch wide, growing in pairs on the stem; and long, terminal, erect, half verticillate, leafy spikes of small violet-blue flowers which are in blossom from June to September. Two varieties of the plant occur in gardens, one having variegated leaves and the other reddish flowers. The leaves have a warm aromatic bitter taste . . . a strong tea made of the leaves and sweetened with honey was formerly used in pulmonary and catarrhal affections, and externally as an application to bruises and indolent swellings." Brit.

The first truth to suggest itself is the sacred uses of the hyssop. Just before the departure of the Jews from Egypt "Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the Passover. And ye shall take a bunch of *hyssop*, and dip it in the blood that is in the bason, and strike the lintel and the

two side posts, with the blood that is in the bason; and none of you shall go out of the the door of his house until the morning." (Ex. 12: 21, 22) "Then shall the priest command to take for the leper that is to be cleansed two living clean birds, and cedar wood, and scarlet, and *hyssop*." (Lev. 14: 4) "And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and *hyssop*." (14: 49.) In the sacrifice of the "red-heifer," "the priest shall take cedar wood and *hyssop*, and scarlet, and cast it into the midst of the burning of the heifer." (Num. 19: 6.) And when a person dies in a tent "a clean person shall take *hyssop*, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave." (Num. 19: 18.) "There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon *hyssop*, and brought it to his mouth." (John 19: 29.) Perhaps no plant mentioned in the Bible suggests more forcibly the all-important matter of *consecration*. In life we see some who consecrate the Sabbath to God and the other six days of the week to self and the devil. Others consecrate their tongue and



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desecrate their lives. Others still are desultory in their practice. Now and again they try to do something for God. Paul upholds the *hyssop*, "*Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.*" (Col. 3: 17.) Again in writing to the Romans (12: 1) he says "I beseech you therefore, brethren, by the mercies of God, to present your bodies a *living sacrifice*, holy, acceptable to God, which is your reasonable service."

How wonderful are the healing properties of consecration! The blood becomes purified. The weak muscle is made strong. The lungs of faith become healthy and active, ever breathing the name of Jesus in prayer. Bruises received from our fellowmen are healed; and the sores of sin disappear. In this way alone can we always have a supply of the balm of Gilead. The heaviness and listlessness of spiritual dyspepsia gives way before the cheerful hope and activity of health. The cold heart glows with love divine.

"Is thy cruse of comfort wasting, rise and share it
with another;
And through all the years of famine it shall serve
thee and thy brother.
Love divine will fill thy storehouse or thy handful
still renew;
Scanty fare for one will often make a royal feast
for two.

"For the heart grows rich in giving, all its wealth is
living grain;
Seeds which mildew is the garner, scattered fill with
gold the plain.
Is thy burden hard and heavy? Do thy steps drag
wearily?
Hark to bear thy brother's burden; God will bear
both it and thee.

"Numb and weary on the mountains wouldst thou
sleep amid the snow?
Chafe that frozen form beside thee and together
both shall go.
Art thou stricken in life's battle? Many wounded
round thee moan;
Lavish on their wounds thy balsams and that balm
shall heal thine own.

"Is the heart a well left empty? None but God its
void can fill;
Nothing but a ceaseless fountain can its ceaseless
longing still;
Is the heart a living power? Self entwined its
strength sinks low;
It can only live in loving and by serving love will
grow."

ANON.

"Take my life and let it be
 Consecrated Lord to thee;
 Take my moments and my days,
 Let them flow in ceaseless praise.

Take my hands and let them move
 At the impulse of thy love;
 Take my feet and let them be
 Swift and beautiful for thee.

Take my voice and let me sing
 Always only for my King;
 Take my lips and let them be
 Filled with messages from Thee.

Take my silver and my gold;
 Not a mite would I withhold:
 Take my intellect and use
 Every power as thou shalt choose.

Take my will and make it thine;
 It shall be no longer mine:
 Take my heart it is thine own,
 It shall be thy royal throne.

Take my love; my Lord I pour
 At thy feet its treasure store:
 Take myself and I will be
 Ever, only, all for thee."

F. B. HAYNGAL.

Juniper.

"And he lay down and slept under a *JUNIPER* tree (margin or *BROOM*); and behold an angel touched him, and said, arise and eat." *1 Kings 19:5.*

"They pluck saltwort by the bushes and the roots of the *BROOM* are their meat." *Job 30:4.*

"Sharp arrows of the mighty with coals of *JUNIPER* (or *BROOM*). *Ps. 120:4.*

The Hebrew word (*rothem*) translated juniper in the Authorized Version, and partly also in the Revised, receives its name from the idea of *binding*. Gesenius says: "*Rothem* is *genesta*; broom, *Spartium*; *junceum*, Linn; a shrub growing in the desert of Arabia with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal." It is a beautiful and fragrant plant, called by the Arabs *retem* or *rit'm*. It grows eight or ten feet high and affords a pleasant but not dense shade in the sands of the desert.

It affords shade where *most needed*—amid the burning sands. A *little opportune* help is better than *much* that is not needed. Some people are always ready to help the prosperous and popular. To these they give fine dinners and expensive presents. What virtue is there in this? "Do not even the publicans the same?"

(Matt. 5:46.) They give because they expect a return. It is often a waste, a sinful abuse of the property God entrusts to them. The Bible warns us against giving to the rich. "He that oppresseth the poor to increase his gain, and he that giveth to the rich, cometh only to want." (Prov. 22:16.) What is praiseworthy is giving to the *needy*. When a person is unpopular or unable to make any return, give him out of the fullness of your heart. "A friend in need is a friend indeed." Jesus set us an example: "I came not to call the righteous but sinners." (Matt. 9:13.)

Rothem means "the binder." Some people are like gunpowder. They separate chief friends, and wherever they go they stir up strife. Others are peacemakers. They soothe the irritated nerves and explain misunderstandings. Elijah slept under the broom and felt better for it. Would that we all had at least a branch of it in our homes.

Its coals are the hottest. Hot coals are not put on others' heads often enough. The hotter they are the better. "If thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head." (Rom. 12:20.)

How beautiful and fragrant is the broom!
 But better far its shade, its meaning, and its heat!
 And so the soul that cools the fevered brow
 Is lovelier than fashion's doll with vain conceit.

Lentils.

*"And Jacob gave Esau bread and pottage of LENTILS;
 and he did eat and drink and rose up and went his
 his way; so Esau despised his birthright." Gen. 25:34.*

"Adashim, lentiles, a kind of pulse resembling small beans, used chiefly by the poor." Ges.

"Lentils, the seed of *lens esculenta*, mönch, a small annual of the vetch tribe. The plant varies from six to eighteen inches in height and has many long ascending branches. The leaves are alternate with six pairs of oblong, linear, obtuse, mucronate leaflets. The flowers, two or four in number, are of a pale blue color, and are borne in the axils of the leaves, on a slender footstalk equalling the leaves in length; they are produced in June or early in July. The pods are about one-half inch long, broadly oblong, slightly inflated and contain two seeds, which are the shape of a double convex lens, and about one-sixth inch in diameter. . . . In English commerce two kinds only of lentils are principally met with, viz: the French and the Egyptian. . . . Lentils keep best in the

husk, so far as flavor is concerned, and will keep good in this way for two years, either for sowing or for food. . . . A Hindoo proverb says: "Rice is good, but lentils are my life." But in England they have been reputed difficult of digestion and apt to disorder the bowels and injure the sight. . . . A few years ago some cases of the poisoning of pigs were traced to the use of the seed of this plant in their food." (Brit.)

When first we meet with the lentil in the Bible it is an accomplice with Jacob in the betrayal of Esau to his hunger. It was a cowardly conspiracy. The leaves are inflated. Behold the hypocrite and the "dude" inflated with self-conceit. In spite of the use of the "lens" they are "obtuse" to solid truth. If lentils poison pigs they are not to be trusted; yet Hindoos and others make them their food. Some people make lies their food and rejoice in poisonous thoughts. In 2 Sam. 23:11 we meet the lentils again in the plot of ground where the Philistines routed the Israelites. There are persons who are always to be found where there is any fighting. They revel in it. And they are of about as much use as lentils. You can-

not tell whether they help most the right or the wrong.

Lily.

"I am a rose of Sharon,

A LILY of the valleys." Song of S. 2:1.

"Consider the LILIES of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. 6. 28, 29.

According to Gesenius the Hebrew "*shosan*" is a lily (Gr. *Krinon*) growing wild in Palestine and the adjacent regions in fields and pastures. . . . The oriental lily is of various colors especially white and cerulean; but in Canticles (5: 3) the lips are compared with lilies, probably red or purple." In Britannica we read "Lily, *lilium*, the typical genus of *Liliaceae*, embraces nearly fifty species, all confined to the Northern Hemisphere. . . . The structure of the lily is of simple type, consisting of two whorls of three parts each, six free stamens, and a consolidated pistil of three carpels, ripening into a three valved capsule containing many winged seeds. In form the flower assumes three types:—trumpet-shaped with a more or less elongated tube, e. g. *L. longiflorum* and *L. candidum*; an open form with spreading perianth

leaves, e. g. *L. auratum*; or assuming a pendulous habit, with the lips strongly reflexed, e. g. the martagon type. All have scaly bulbs which in three West-American species, as *L. Humboldtii* are remarkable for being somewhat intermediate between a bulb and a creeping rhizome. . . . The lily of the Old Testament (shoshan) may be conjectured to be a red lily from the simile in Canticles 1: 13 unless the illusion is to the fragrance rather than to the color of the lips, in which case the white lily must be thought of. The lilies of the field Matt. 6: 28, are Krina and the comparison of their beauty with royal robes suggests their identification with the Syrian lily of Pliny. Lilies are not however a conspicuous feature in the glory of Palestine, and the red anemone (*anemone coronaria*) with which all the hillsides of Galilee are dotted in the spring is perhaps more likely to have suggested the figure. . . . In the middle ages the flower continued to be common and was taken as the symbol of heavenly purity. The three golden lilies of France are said to have been originally three lance heads."

We cannot expect the names of plants in the Bible always to refer to particular species. Very often they include the whole genus and even at

times the whole family. When our Saviour draws a lesson from the "lilies of the field," He doubtless referred to all the flowers that there clothed the earth with a beauty exceeding that of Solomon's robes. Jesus used the language of the common people.

The lily is used as a symbol of the truth and of him who says "I am the truth." How modest are many forms of the lily, especially the Lily of the Valley! Yet how beautiful and how fragrant! Other species are famed for their brightness and regal splendor. All are "of simple structure." True worth needs no tinsel. The truly wealthy often dress plainly, but those who "ape" them adorn themselves with expensive and senseless "finery." Those who live pure and useful lives need no bulletin boards nor newspaper "puffs." The hypocrites and vainglorious nobodies have to resort to complicated intrigues. The use upon their characters the powder and paint. Behold the lily in its purity and simplicity!

The lilies "many winged-seeds" are very nutritious spiritually. What the world needs is *winged-truth*. Perishing souls need the winged Gospel. This truth of God flies to the very spot that needs it. The aching heart, the per-

plexed mind, the tormented conscience gladly welcome the beak that brings the crumb of comfort. Its troubles are the windows through which the truth often enters the soul. Is our life a bearer of comfort and help? See the Gospel as it flies to and fro over the face of the waters, carrying its messages of love to the isles that wait for God. See it passing over the prairie, the mountains! Even the great "Chinese Wall" of exclusion cannot stop it. Are we doing all we can with our money, our influence and our prayers to hasten its flight? "Thy kingdom come; thy will be done on earth as it is in heaven."

The truth is trumpet-like. It *must* be heard. Men may put their fingers in their ears, but sooner or later all will know what is truth and what is falsehood. Too many followers of truth are quiet. Sin is unrebuked. The halting are not helped. Loving hearts are not cheered by the "communion of saints." The ignorant are not taught. The lily with its trumpet tones exclaims, "Wake up." Open your lips for Christ and His truth." "I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet." Rev. 1: 10.

Other varieties have "an open form." So

has truth. So ought our lines to be open and frank—"honest as the sun." We ought to be able to look people in the face, having nothing underhand of which we should be ashamed. It is better to tell a person his faults than to whisper them behind his back. This frankness does not conflict with modesty, but should accompany it. Jesus, the Lily of the Valley, spoke plainly but was "meek and lowly." You can do no better than follow Him.

Mallows.

"They pluck SALTWORT by the bushes." Job 30-4.

The Hebrew Malluahh, here translated *salt wort* and in the Authorized Version *Mallows*, comes from *mellahh, salt*. Hence it means "orach, . . . a marine plant, the bud and leaves of which were eaten by the poor both raw and boiled." Ges. They were similar to the salt greens of the Maritime Provinces of Canada of which "goose-tongue" and "hen-foot" are the most esteemed. Though agreeable and even tasty eaten as greens or salads, they constitute a very poor diet in themselves. The scientific name is *Atriplex Halimus*. "In Syria the *Halimus* was still known by the name of malluhh in the time of Ibu Beitar." Brit.

The root meaning of this name is *salt*. "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." (Matt. 5: 13). Many Christians are as nearly "fresh salt" as anything we ever see. You expect to have salt in your porridge; so all expect Christians to be "salted to taste." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 6.)

Mandrakes.

"The MANDRAKES give forth fragrance." Cant. 7: 13.

Dudaim, here translated mandrakes is from "dūd, to love. In the singular it is love, in the plural 'love apples.' (Gen. 30: 14, sqq), i. e. the apples of the mandragora, *atropa mand.* Linn. a plant similar to the belladonna, with a root like a beet, with white and reddish, fragrant, blossoms ripen from May to July." Ges. Let us ask Britannica about it. "Mandrake, *mandragora officinarum*, L. of the potato family, order Solanaceae. . . . It has a short stem bearing a tuft of ovate leaves with a thick fleshy and often forked root. The flowers are

solitary with a purple bell-shaped corolla. The fruit is a fleshy orange-colored berry. The mandrake has been long known for its poisonous properties and supposed virtues." Mariti says "It grows low like a lettuce to which its leaves bear a strong resemblance, except that they have a dark green color. The flowers are purple; and the root is for the most part parted, the fruit when ripe in the beginning of May is of the size and color of a small apple, exceedingly ruddy and of a most agreeable odor; our guide thought us to be fools for suspecting it to be unwholesome. He ate it freely himself and it is generally valued by the inhabitants as exhilarating their spirits." One may imagine that the root often looks like the form of a man: hence "mandrakes." The Arabs call it "Satan's apple."

The mandrake is an illustration of the use of poisons for good purposes. Doubtless there is no truth in many of the strange stories told about this plant in all ages. A sample may be seen in Shakespeare, e. g. *Romeo and Juliet*—"And shrieks like mandrakes torn out of the earth, that living mortals hearing them run mad." Others are more sensible and seem to have a basis in fact. It is said to have been

used as an anæsthetic in surgical operations. Thus poison becomes a boon. So evil may often be turned into good. Calumny when "lived down" makes virtue even more virtuous. When we know that others are watching to make the most of our faults we try the harder to give them no occasion for aspersion. A *known* weakness, which if left alone poisons the life may become a stimulus to greater effort after perfection. The presence of Satan the quintessence of poison should make us more watchful and active. God makes even the *wrath* of man to praise Him. (Ps. 76: 10) Satan is forced to do His bidding. As the honey bee draws sweetness out of the bitter flower and wholesome nutrition from the poisonous plant; so, by the grace of God, we may *use* evil for good — (*not do* evil.) Evil may be a medicine.

Let's use and not abuse the worl
For good is mingled with the ill;
The sun draws up from foulest pool
The sparkling water of the rill.

Millet.

"Take thou also unto thee wheat, and barley, and beans and lentiles, and MILLET, and spelt, and put them in one vessel, and make thee bread thereof." Ezek. 4: 9.

"*Dohhan* . . . the *holcus dochna* of Linn. a species of *millet* . . . used partly as green fodder and partly for the grain which is of a dark smoky color and is employed for bread, pottage, etc." Ges. The root meaning is thought to be the idea of *smoke*. Here it is applied to the color. "Millet is from the Latin *mille*, a thousand, in allusion to its fertility. It is a name applied with little definiteness to a considerable number of often very variable species of cereals belonging to distinct genera and even subfamilies of Gramineae. The true millet however is generally admitted to be *Panicum milliaceum*, L. . . . Some suppose it to be one of the earliest grains used in bread making and ascribe the origin of its name to *panis*, bread, rather than to the paniculate inflorescence. It is annual, requires rich but friable soil, grows to about three or four feet high and is characterized by its bristly, much-branched, nodding, panicles. One variety has black grains. The grain, which is very nutritious, is used in the form of groats

and makes excellent bread when mixed with wheaten flour. It is also largely used for feeding poultry and cage birds for which purposes mainly it is imported. . . . But the most important dry grain of the tropical countries of Africa and Asia, particularly of India is sorghum vulgare. . . . It is annual and may reach twelve feet in height; it is extremely prolific even rivalling maize of which it is a near congener. Its flour is very white, but does not easily make good bread; it is largely used in cakes and puddings and for feeding cattle and poultry. The panicles are used for brooms and the roots for velvet brushes. . . . Sorghum saccharatum (the Chinese sugar cane) is much cultivated in the United States, as a source of molasses, the juice which contains much glucose but comparatively little cane-sugar, being simply expressed and concentrated by evaporation." (Britannica.)

The name millet suggests fruitfulness. The Christian life ought to be one fruitful in good. "Herein is my father glorified, that ye bear much fruit." (John 15:8.) Some are fruitful merely in words and contentions and jealousies; but "they which practice such things shall not inherit the Kingdom of God. But the fruit of

the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." (Gal. 5: 21, 22.)

Not only is the seed used for food but the "panicles are used for brooms and the roots for velvet brushes." Everything is for use. So all our moments and all our powers should be put to a good use. There is so much selfishness in our lives! We often *waste* upon ourselves what might be of use to others. It is true we need relaxation and recreation, but some people take a *continual holiday*, whilst others *slave for themselves*. Many are satisfied with working in one line; and when they do not need to work there, they work at nothing. A change of work is often better than complete cessation, far better than dissipating pleasure. The millet might say "My seed is good for food. That is enough. I will give men nothing else to use." Many would consider this very liberal; but the spirit of Christ is one of *service*, yet *joyous service*. When we live *wholly* for others we enjoy life better and we are of some use in the world. Studying may become preeminently selfish. The "book-worm" that never gives his knowledge to others is like a bear in winter—lost in self. They perhaps get time to impute

false motives to others who try to share their knowledge with the public—a sleepy growl. The one who travels merely for pleasure or for profit to himself mentally or otherwise is an example of refined and expensive selfishness. Everything we do ought to be done in order to help others. *Service* should be the motto of every life. Every Christian is *pledged* to this. Do we keep our pledge? The Son of God, our perfect Exemplar, says, “The son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matt. 20 : 28.

Mulberry.

And when David inquired of the Lord, He said, Thou shalt not go up: make a Circuit behind them, and come upon them over against the MULBERRY TREES (or balsam trees). And it shall be, when thou hearest the sound of marching in the tops of the MULBERRY trees, that then thou shalt bestir thyself: for then is the Lord gone out before thee to smite the host of the Philistines. 2 Sam. 5: 23, 24.

Baca, here translated “mulberry trees,” occurs in Ps. 84: 6, where it is rendered “weeping”—“Passing through the valley of weeping they make it a place of springs.” Margin (“or balsam trees, Heb. Baca.”) The root meaning is to *distil*, to *drop*. From this

naturally arises the idea of weeping and of trees distilling tears of balsam. The Revised Version puts this idea in the margin.

Christians should not always be weeping. Christ was not a weeping Jesus. But it would be better if the tears of sorrow for sin were oftener seen upon the face. "There is a time to weep and a time to laugh." The time to weep is when we are alone or with those who weep. We ought to shed our tears for sin in secret, go forth and "passing through the valley of weeping make it a place of springs" of joy. Those who look to the Sun of Righteousness have their tears turned into rainbows of promise. "Blessed are they that mourn: for they shall be comforted." (Matt. 5: 4.)

Mustard.

"The kingdom of heaven is like unto a grain of MUSTARD seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." Matt. 13: 31, 32.

"The varieties of the mustard seed of commerce are produced from several species of the cruciferous genus *Brassica*. Of these the prin-

cipal are the Black or Brown mustard, *Brassica nigra*; the white, *B. alba*; and the Sarepta, *B. juncea*. . . . The peculiar pungency and odour to which mustard owes much of its value are due to an essential oil developed by the action of water on two peculiar, chemical substances contained in the black seed. . . . It is worthy of remark that this reaction does not take place in presence of boiling water; and therefore it is not proper to use very hot water in the preparation of mustard . . . Both as a table condiment and as a medicinal substance mustard has been known from a very remote period. . . . All varieties of mustard seed contain from 25 to 35 per cent, of a bland inodorous yellow-colored fixed oil, free from pungency and with little tendency to become rancid." (Brit.)

Sometimes we meet mustard men. There is a pungency in what they say and do. Every word they speak is felt. Even those who are made to smart admire this quality. It spices the insipidity of life. It can be cultivated. Have an *aim* in life, a *burning purpose*, and it will be felt. The majority are satisfied if they do not do anything openly wrong. To them life is but a brief space to be "whiled away" without injury to others. But God put us here for a purpose—

"Life is real, life is earnest,
And the grave is not its goal:
Dust thou art, to dust returnest,
Was not spoken of the Soul."

Cold water gives mustard its pungency. Some people have no mustard in their natures; but, like water, they can help others to be powerful. None of us needs despair. We can help others by our sympathy, our prayers, our support. The minister of the Gospel needs them all. It is hard for a man to preach powerfully to those not in sympathy with him. "Boiling water" prevents action. If you keep your pastor in "hot water" all the time you have no right to expect much from him. Some regard "biting" remarks as unchristian. They do not like mustard. They prefer that bland suavity of refinement which never startles. They prefer mild utterances even when one is trying to awake the sleepers in a burning building. People will not sleep under a "mustard" sermon. The sweet perfumes of some pulpits tend at least to spiritual sleep.

The "bland-fixed-oil" of the mustard is a type of the peaceful love of God in the soul. Even "mustard" men, if Christians, have a repose, fixed and joyous. It is the oil of God's grace. Amid the storms of life, though surface waves

rise high and are uncontrolled, yet in the heart there is a deep, abiding calm.

If one loves not the Saviour this peace is unknown,
As the blind cannot see all the beauties of earth;
So it is with the soul, that is sightless as stone,
That refuses the salve of invaluable worth.

Our Saviour draws attention to the contrast also between the size of the seed and that of the plant which grows from it. Dr. Thomson tells us "I have seen the plant on the rich plains of Akka (Phoenicia) as tall as the horse and his rider." Lightfoot says "A man may climb into their branches." A traveller in Chili speaks of riding under them on horseback. When the seed is ripe "the birds come and lodge in the branches, thereof." There are seeds that are smaller, but this is the smallest of *sown* seeds; hence the proverb "as small as a grain of mustard seed." Jesus used this saying as He found it—"Verily, I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17: 20). How small our faith must be. We cannot move a mole-hill. Even some Christians fear; (and it

is far better to fear than to rest upon false hopes). They say I have so little faith I fear it will not uphold me in death. Have you as much as one grain of mustard seed? Then Jesus will save you. Much less than that will bring life to the soul. Again, the Kingdom of Heaven is comparatively small at first, but it grows. A grain of seed-thought enters a heart. It is very small but there is evolution, until it bears the fruits of the Spirit. It overshadows the whole being. Look at the Kingdom of God in the world! Jesus and His twelve humble disciples in Palestine. How small the seed! Yet soon this "little one became a thousand and this small one a strong nation." (Is. 60: 22). It spread in Palestine. It crossed the Hellespont. The Roman Empire became a Christian Nation. This tree of life was "girdled" by sin and died. Shoots sprung up. One was named Wycliffe; another, Huss; another Luther. See Luther groping in a monastery. He finds a Latin Bible, the mustard seed of God's truth. It germinated. How fast it grew! A sturdy growth! All the blasting winds of Papacy reeking with corruption, could not destroy the little plant. Behold to-day the wide-spreading branches of Protestantism! One hundred years ago Ro-

bert Raikes planted the mustard seed of Sabbath Schools. To-day its branches brave the frozen regions of the extreme North; its leaves rustle in the South Sea breezes; its shade girdles the earth. Thirteen years ago (1881) Rev. F. E. Clark dropped the seed of the Christian Endeavor Society (Y. P. S. C. E.) in his own church. It now grows in every state of the Union, flourishes in Canadian soil, seems suited to any climate, of any meridian. (Members in '94 over 2,000,000.) In how many departments of the Church's work do we see the same wondrous growth of the Kingdom of Heaven! We are getting glimpses of the power that is to spread from pole to pole, and from the rising of the sun to its going down. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. 11: 9.

Oh, hasten Lord the glorious day,
When we no more shall need to pray,
'Thy Kingdom come, Thy will be done;'
But join the halleluiahs sung.

Myrrh.

A gum imported into Palestine.

Myrtle.

"And they found written in the law, how that the Lord had commanded by Moses . . . saying, Go forth unto the mount, and fetch olive branches, and branches of wild olive, and MYRTLE branches, and palm branches, and branches of thick trees, to make booths, as it is written." Neh. 8: 14, 15.

"Instead of the brier shall come up the MYRTLE tree. Is. 55: 13.

Hadas was the Hebrew name of the myrtle. It is supposed to have been given because it leaps, or springs up rapidly. Ropes are made out of the myrtle twigs. "*Myrtus communis* of the botanists is a low-growing, evergreen shrub, with opposite leaves, varying in dimensions, but always small, simple, dark-green, thick in texture, and studded with numerous receptacles for oil. When the leaf is held up to the light it appears as if perforated with pin-holes owing to the translucency of these oil-cysts. The fragrance of the plant depends upon the presence of this oil. Another peculiarity of the myrtle is the existence of a prominent vein running round the leaf within the margin. The flowers are borne on short stalks in the axils of the leaves. The flower-stalk is dilated at its upper end. . . . From its margin proceed the five sepals and within them the five rounded spoon-

shaped, spreading white petals. . . . The fruit is a purplish berry, consisting of the receptacle and the ovary blended into one succulent investment, enclosing very numerous and minute seeds destitute of perisperm." (Brit.) "In the sunny south it grows to the dimensions of a tree, and few objects more delight the sense than groves of this classic plant. The Egyptians imported the myrtle for their gardens on the banks of the Nile; and like the Greeks and Romans wove wreaths of honour from its dark glossy foliage. Dedicated to the Goddess of Beauty, the myrtle was regarded by the ancients as the emblem of *love* and *peace*. Among the Hebrews this shrub, according to the Rabbins, symbolized *justice*; but there is nothing in Scripture to support this. The flowers and leaves are sold in the markets of Damascus and Jerusalem as perfumes. . . . The fruit is eaten as a dessert in Cyprus at the present day." (Groser.) East of the Jordan it attains the height of twenty or twenty five feet.

The Hebrew name signifies a rapid grower. There is need for haste in saving souls. A thousand million immortal human beings ignorant of the true God and Saviour are marching toward the precipice of death and falling over

by the myriad every hour. Oh, haste! And tell them of Jesus and his love. We ought to have a thousand missionaries in heathen lands where we now have one. Christians have enough wealth to send these. Yet they talk of being liberal! Give all you can and labor for those around you. Your brother living without God and without hope, may die this night. Haste! Warn him, entreat him, before it is too late. Our own days are rapidly slipping by and with them go the opportunities for good. This is a "fast" age. See the hurry and excitement in winning gold that corrupts the soul that *keeps* it. Some burn the candle of life at both ends in the pursuit of what perishes with the using. They fritter away life in reading novels and engaging in all-absorbing revelries. But if one is in earnest about his own soul or the souls of others which must be forever either in heaven or in hell, they cry out "excitement," and hold up their hands in "*holy* (?) horror." Oh for an outpouring of the power of Christ to set people in their right minds! (See Mark 5: 15.)

How pliant too is the myrtle! No stubborn branches would make a rope or bind a booth together. Some people will not yield an inch. They do not consider the feelings or rights of

others. The more ignorant the more dogmatic they are. Those who are truly wise know that they know but little and *may* be mistaken. Often the one with a little knowledge and a stiff neck runs his head against a stone wall. The Christ-like spirit yields to others where yielding is not sin. When it is a matter of duty or of conscience we should yield to none; no, not a hair's breadth. Dare to be a Daniel, a Luther. But in a matter of opinion or even of privilege, be not stiff-necked and rebellious. The pliant myrtle bends and *by so doing is strong*; the brittle branch will not bend and it breaks.

One characteristic of the myrtle leaves is the receptacles for oil to which it owes its fragrance. The soul of man was intended to be a receptacle for the oil of God's Holy Spirit. It is clogged up with worldly things and with sin, and we must be willing to let go these things before we can receive this grace, this life. We cannot be a myrtle tree in the garden of the Lord, unless the receptacles of the soul are filled with love to God. The fragrance of the soul depends on this. The more we have of the oil of God's grace in our hearts, the more fragrant will be our lives, the stronger their power for good.

Another peculiarity is the marginal vein. The sap or blood is the type of *life*. "These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die." (Rev. 3: 1, 2.)

How fitting that the myrtle should be used as a crown of honor! Emblematic of the "crown of life." If a man enter the list for a foot-race and does not exert himself, he cannot expect to be crowned. Have you entered the list in the race for eternal life? Do you wish the crown? Do not sit still. Do not walk. *Run*.

Nard and Spikenard.

An unguent imported from the East.

Nettle.

"I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, the face thereof was covered with NETTLES (or wild vetches,) and the stone wall thereof was broken down." Prov. 24: 30, 31.

Hharūl, rendered in the Bible nettle, is by Gesenius called "a thorn bush, bramble, so called from its pricking, burning." Nettle cer-

tainly is a suitable translation. The writer has had experience of the burning of nettles in British Columbia. If touched by the back of the hand, or by the face, it at once raises white blisters which burn like red-hot coals. The nettle of Nova Scotia is very mild. The English name is also suitable, derived as it is from *netel* or *naedl*, a needle. "Nettle is the vernacular equivalent of the Latin *urtica*, which again gives its name to the *urticeae*. The species of *urtica* are herbs covered with stinging hairs. . . . The stinging hairs consist at the base of a bulbous reservoir filled with acrid fluid and prolonged into a long slender tube the extremity of which is finely pointed. By means of this point the hair penetrates the skin and discharges its irritant contents beneath the surface. Some tropical species of *urtica* produce a fluid of such potency that the most serious consequences ensue from coming into contact with the plant. . . . They follow man in his immigrations and by their presence usually indicate a soil rich in nitrogen." (Brit.)

The nettle keeps company with thorns and briars in neglected places. Yet it is related to the hop and hemp, members of the order *Urtica*. So alas! we see people related to good and use-

ful members of society who show what they are by their bad company. If one loves God, he will love God's people and God's house and God's word. If self-love is supreme he seeks ease and the company of the worldly-minded. "There is no fear of God before their eyes." (Rom. 3: 18.) We know much of one's inner life if we know where he loves to spend his evenings and his Sabbaths. "Birds of a feather flock together." It will be so after death. Those who love the society of the world will be shut out with kindred minds—"Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie." (Rev. 22: 15.) Those who love God and his truth shall go where their hearts lead them. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city. He that is unrighteous let him do unrighteousness still (or yet more:) and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy let him be made holy still." (Rev. 22: 14, 11.)

The poison of the nettle warns us against sin. Leave it alone and it cannot harm you: but you

cannot tamper with it without suffering. Those who drink the cup of *sinful* pleasure find bitter dregs, and that poison was mixed with the joy. The pleasure is fleeting, the poison enduring. Those who resist the strivings of the Holy Spirit will find they were "kicking against the goads." It takes some poisons a long time to act fatally. The remorse of a wronged conscience is often bad enough even in life, but its terrors are untold when death sets it free. Ammonia will take away the sting of the nettle. The only ammonia for the soul is the blood of the Son of God. It takes away the sting of sin. Why is it so many neglect, slight the remedy.

Sin like the nettle follows man. Some have tried in vain by change of scenes and companions to run away from sin and its pains. As well try to run away from self! There is one way, only one: become "new creatures in Christ Jesus." As long as we are our natural selves, sin is part of us, no matter where we are. How true the words of the Immortal Bard, put into the mouth of Satan "which way I fly is hell; myself am hell." Look at the South Seas! Wherever the sandalwood traders went, there sprang up a luxuriant growth of the nettles of their

vices. So among the natives of our great American continent the white man's sins and not his virtues found a fruitful soil. It is our privilege and duty to send everywhere the never-failing antidote. For where there is neglect there sin flourishes.

Where e'er the devil steps
The thorns and nettles grow,
Whose poison stings the soul
With an eternal woe.
Touch not the cursed thing.
Turn from it; pass it by.
Seek out the antidote.
You get it from on high.

Nuts.

*"And their father Israel said unto them, If it be so now, do this; take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, * NUTS and almonds."*
Gen. 43: 11.

* Margin "That is, pistachio nuts."

"I went down into the garden of NUTS, to see the green plants of the valley." Cant. 6: 11.

Different Hebrew words are used for nut in these two passages. In Genesis it is botnim; in Canticles egōz. "Botnim . . . pistacio nuts . . . a kind of nut of oblong shape, so called from their form which is flat on one side

and round or bellied on the other. They grow on a tree resembling the terebinth, *pistacio vera* of Linn. which is found in Syria." (Ges.) Egoz is a general term for nut. It is thought that two kinds are particularly referred to, the Pistacio and the Walnut. The fruit of these is still much used in Western Asia and in Europe. "Botanically speaking nuts are one-celled fruits with hardened pericarps, more or less enveloped in a cupule or cup formed by the aggregation of the bracts. . . . A great number of nuts enter into commerce for various purposes, principally as articles of food or sources of oil. . . . For the most part the edible nuts are very rich in oil with only a small percentage of the other carbohydrates, starch, sugar, etc., and they also contain a large proportion of nitrogenous constituents. Thus possessing rich nutrient principles in a highly concentrated form nuts are by themselves rather difficult of digestion. . . . Oleaginous nuts used for food are likewise employed more or less as sources of oil, but on the other hand there are many oil nuts of commercial importance not embraced in the list of edible nuts. . . . The Pistachio nut is the fruit of the *pistacio vera*. . . . It is not so large as a hazel nut but is rather

longer and is much thinner, and the shell is covered by a somewhat wrinkled skin. . . . The Walnut, *juglans regia*, is a lofty tree, native of Persia and Asia Minor. The fruit whilst young and tender is much used for pickling, and when ripe is a favorite article of the dessert. . . . The buds are not unlike those of the ash; and it frequently happens that in the axils of the leaves instead of one, several buds may be formed. The utility of this is seen in seasons when the shoot produced from the first bud is killed by frost; then one of the supplementary buds starts into growth and thus replaces the injured shoot. . . . At the present day the tree is largely cultivated in most temperate countries for the sake of the timber or for its edible nuts. The timber is especially valued for cabinet work and for gun-stocks, the beauty of its markings rendering it desirable for the first named purpose while its strength and elasticity fit it for the second. The leaves and husk of the fruit are resinous and astringent, and are sometimes used medicinally as well as for dyeing purposes. . . . The kernel of the large-fruited variety is of very indifferent quality, but its large shells are made use of by the French as trinket cases," (Brit.)

"On barren scalps she makes fresh honours grow;
Her timber is for various uses good;
The carver she supplies with useful wood,
She makes the painters fading colours last:
A table she affords us and repast:
E'en while we feast her oil our lamp supplies;
The rankest poison by her virtue dies;
The mad-dog's foam and taint of raging skies.
The Pontic King who lived where poisons grew,
Skilful in antidotes her virtues knew."

COWLEY.

Nuts tell us of *concentration*. This is an age of specialists. They concentrate their energy upon one branch of knowledge. This is also an age of hurry; and men cannot endure verbosity. The writings of Bacon are more popular than those of Macaulay. "Brevity is the soul of wit" and wisdom. But as concentrated food is hard to digest and tends to dyspepsia, so there is great danger of mental and spiritual dyspepsia. The remedy is: Take time; change the diet; masticate well; use the lactopeptine of faith, hope and love.

"The resin of the nut is used as a salve." The result of concentrated effort ought to be a salve for trouble and even for bodily illness. We ought to be able to abstract from our mental and spiritual diet the oil of healing.

The walnut is used for food both green and ripe. Some have no use for children in their

work. They must have maturity or nothing. Some mothers, e. g. will not let their daughters do any cooking because they cannot cook as well or as quickly as themselves. It is better to use and train the young. Their freshness and tenderness is agreeable and profitable.

The tree is characterized by a reserve-fund of buds. If one fails another is ready to take its place. Man ought always to have such a fund. Some tell all they know and more. "Every prudent man worketh with knowledge: but a fool spreadeth out folly." (Prov. 13 : 16). "A fool's lips enter into contention." (Prov. 18 : 6). One is not long in the company of some persons before they become conscious that they know more than they say. Their knowledge is substantial, not mere froth. "Let every man be swift to hear, slow to speak." (Jas. 1 : 19). Others "*talk*" all their religion. They have no reserve fund for temptation or for business. There is no excuse for us if we do not have a large reserve fund of the love of God. When the bud of physical life is destroyed by the frost of death, have you the bud of spiritual life ready to burst into the fuller and perfect growth of heaven?

Some people are coarse-grained, knotty, dis

colored by sin, splintery, brittle and changeful. It does one good to meet a *walnut* Christian. There is an evenness of temper, a refined solidity of character, a radiant beauty of kindly acts, a considerate courtesy of language, elastic opinions, and a durability possible only in those whose lives are permeated with the oil of divine grace. Such ones are polished by the wearing trials and disappointments of life; and are carved into saintly loveliness by the chisel held in the hand of a loving Providence.

Oak.

"Yet destroyed I the Amorites before them, whose height was like the height of the cedars, and he was strong as the OAKS." Amos 2: 9.

The Hebrew words rendered oak, teil tree, and terebinth, have the same root meaning, *strength*. They are *ēlā*, *allā*, *allōn*, and *ēl*. Some who saw little of Palestine and thought they knew all of it, said there are no true oaks (*Quercus*) in the Holy Land. It is well worth our time to read what Dr. Thomson writes after living many years at Beirut.—"Beside the vast groves at the north of Tabor and on Lebanon and Hermon, in Gilead and Bashan, think of the great forests extending thirty miles

at least along the hills west of Nazareth, over Carmel, and down south beyond Cesarea Palestina. . . . To maintain that the oak is not a striking or abundant tree in Palestine is a piece of critical hardihood as tough as the tree itself. There is no such thing in the country as a *terebinth wood* . . . and finally the terebinth is deciduous and therefore not a favorite shade tree. It is very rarely planted in the courts of houses or over tombs or in the places of resort in villages. It is the beautiful evergreen oak you find there." There are said to be nine different species of the oak in Palestine. Some of them are deciduous and some evergreen. "We find the evergreen oaks to be represented chiefly by the prickly evergreen or Kermes oak (*Quercus coccifera*). . . . The insect coccus, from which it derives its specific name yielding the dye known as Turkey Red. . . . The so-called 'Abraham's Oak' near Hebron is a splendid specimen of this species, twenty-two feet in circumference. And the oak of Libbeiya in the Lebanon measures thirty-seven feet in girth and its branches cover an area whose circumference measures over ninety yards. . . . Another abundant species is the Valonia or prickly-cupped oak (Q.

aegilops) well known in the Levant, where its acorns are used in tanning, but the Arabs eat them for food." (Groser.) "All the species are arborescent or shrubby, varying in size from the most stately of forest trees to the dwarfish bush. . . . The multitude of species . . . approach 300 in number. . . . The spreading branches have a tendency to assume a tortuous form owing to the central shoots becoming abortive and the growth thus being continued laterally, causing a zigzag development more exaggerated in old trees and those standing in exposed situations; to this peculiarity the picturesque aspect of ancient oaks is largely due. When standing in dense woods the trees are rather straight and formal in early growth, especially the sessile-fruited kinds: and the gnarled character traditionally assigned to the oak applies chiefly to its advanced age. . . . The growth of trees after the trunk has become hollow is extremely slow. . . . The great regard paid to the oak probably originated in the value attached to its timber and fruit; the largest and most durable of European trees, its wood was looked upon as the most precious produce of the forest. . . . Of the 'heart of the oak' the warships of England

were until lately constructed. The heart wood varies in color from dark brown to pale yellowish brown, hard, close-grained, and little liable to split accidentally. It is for a hard wood easy to work. Under water it excels most woods for durability, and none stand better alternate exposure to drought and moisture, while under cover, it is nearly indestructible, as long as dry rot is prevented by free admission of air. . . . In ship building the curved pieces are used for knees. . . . The shrine of Edward the Confessor, still existing in the Abbey at Westminster, sound after the lapse of 800 years, is of dark-coloured oak wood. . . . On hard, rocky ground and exposed hillsides the growth is extremely slow and the trees small, but the wood is generally very hard and durable. . . . The oak after the trunk is felled throws up shoots from the cut stumps more surely and abundantly than most trees. . . . An important product of oak woods is the bark that from a remote period has been the chief tanning material of Europe. . . . The bark of the young oak branches has been employed in medicine from the days of Dioscorides. . . . The acorn of the oak possesses a considerable economic importance as food for swine. . . .

In times of dearth acorns were boiled and eaten by the poor. . . . The Turkey oak (*Q. Cerris*) of southern England grows twice as fast as *Q. Robur*; in the mild climate of Devonshire and Cornwall it has reached a height of 100 feet and a diameter of four feet in eighty years. . . . In North America, where the species of oak are very numerous, the most important member of the group is *Q. alba*, the white oak, abounding all over the eastern districts of the continent from Lake Winnipeg and the St. Lawrence countries to the shores of the Mexican Gulf The young wood is very strong, flexible, and elastic; it is split into thin strips to be made into baskets. . . . The acorns are sweet and were formerly eaten by the Red Men." (Brit.)

Are we oaks of strength in the Lord's Vineyard? If we trust in ourselves we are as "weak as water;" but if we constantly and abundantly draw strength from God we may be as "strong as the oaks." "Be strong and quit yourselves like men." (1 Sam. 4: 9). The oak is stronger when it grows in an exposed place. The branches become tougher. What opposition we have! Evil men defend their own lives by opposing the good. Satan with all his hell-

ish hosts would drag us down to his abode. As England was defended by her warships of oak, so the Christian is made safe by his defence of truth. Trust in Jesus' strength and it will become yours. On rocky soil the wood of the oak is sounder and firmer. The strongest men are those who have carved a home for themselves out of the rock. Hard circumstances often make our best citizens. One becomes strong by overcoming them.

The acorns of Christians should be useful for tanning. Nothing so preserves as the truth—the Gospel truth *lived*. Jesus says "Ye are the salt of the earth." If it were not for the Christians in the world it would sink into hell. Indeed it would soon become so corrupt that it would be hell. The ungodly may despise Christianity; but, if it were not for it, they would be in torments to-day. If ten righteous men had been found in Sodom, it would not have been destroyed. The tares are allowed to grow until the harvest lest in pulling them up the wheat be rooted up also. Then too the presence of the good keeps people from sinning. Few use profanity before clergymen. What is so powerful in deterring from sin as public opinion? A public Christian sentiment "*tans*" (preserves

from corruption) far more than is generally realized. There is very little "tannin" in some Christians' lives — hardly as much as in a cup of tea. Others surprise us by their restraining power. The profane man and the blackguard hold their peace. Sin in all its shapes hides its head for shame. The more we are like Christ the more we have of "tannin." As the bark surrounds the oak, so an influence for good ought to encircle us.

If excluded from the air even the hardness of the oak loses its strength. So with persons. Some shut themselves up in their own shells. The self-absorbed person is almost smothered, as he sits alone in his little unventilated study, but when the heart goes out to others whom he helps, he breathes fresh air; he lives.

The secret of the oak's strength is its life. When the tree is cut down the shoots indicate this. If we have life, we have power, and when we *fall*, the power of our life will manifest itself. Of us then it can be said, "He being dead yet speaketh." (Hebr. 11: 4).

Oil Tree.

"I will plant in the wilderness the cedar, the acacia tree and the myrtle and the OIL TREE," ("or oleaster") Is. 41, 19.

The Hebrew words here rendered "oil tree" literally mean "the tree of oil" — shemenēts. Gesenius is at one with the Revisers—"Shemen-ets, oil tree, the olive, or rather the wild olive, *oleaster*." This is one of the thirty-five species of *olea*, olive.

"The wild olive or oleaster is a small tree or bush of rather straggling growth, with thorny branches and opposite, oblong, pointed leaves, dark greyish green above and in the young state hoary beneath with whitish scales . . . the drupaceous fruit is small in the wild plant and the fleshy pericarp which gives the garden olive its economic value is hard and comparatively thin. In the cultivated forms the tree acquires a more compact habit, the branches lose their spinous character . . . the fruit is subject to still greater alterations of form and colour; usually oval or nearly globular, in some sorts it is egg-shaped, in others much elongated; while the dark hue that it commonly assumes when ripe is exchanged in many varieties for violet, green, or almost white. . . . It shows a marked

preference for calcareous soils and a partiality for the sea-breezes." (Brit.)

We should learn from the faults of men as well as from their virtues. So of our own defects and failures. "Men may rise on stepping-stones of their dead selves to higher things." (In Memor. Tennyson). When we see a man walking ahead of us fall into a hole, we shun it. So we ought to do in the moral and spiritual realm. How many there are of "straggling growth!" There seems no system in their actions. All their life is a tangled skein which they seem unable to straighten. There is good in them; but it is greatly damaged by their snarls and knots. It seems that the majority have no good system in giving to the Lord's work. They are spasmodic — of *small* spasms of liberality — of irregular growth. Eminent business men even often lack business principles in their beneficence. The cultivated Christian is of more "compact habit." He lays aside one-tenth, or one-fifth, as the case may be, of all he earns. He is regular in his giving, regular in his living. Akin to the man without system in giving is the *slovenly* person. There is no system in her work. All is "in heaps," She does not know what she has or where to find it.

Others never keep regular *hours*. The result is dyspepsia and nervousness in oneself and annoyance to others. Our work suffers by this fault. Look at the scrubby oleaster beside the olive tree. Be ashamed of your irregularities and mend your ways.

Behold the oleaster tree
And see its fruit of skin and stone,
This is a type of stingy man
Whose soul is naught but skin and bone.

Prov. 11: 25.

God plants the olive tends it well.
What could He do that He's not done?
He grieves to see the straggling growth;
He looks for fruit, but there is none.

Olive.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark, and lo, in her mouth an OLIVE leaf plucked off: so Noah knew that the waters were abated from off the earth." Gen. 8: 10, 11.

"And I will give unto my two witnesses and they shall prophesy. . . . These are the two OLIVE-TREES. Rev. 11: 4, 3.

The root meaning of *zayith* (olive tree) is to shine. The olive was thus named either on account of its brightness or the shining of its oil. It has been called the "first of trees." "Italy retains its old pre-eminence in olive cultivation; and although its ancient Gallic province now

excels it in the production of the finer oils, its fast improving culture may restore the old prestige. . . . The olive tree even when free increase is unchecked by pruning is of very slow growth; but where allowed for ages its natural development, the trunk sometimes attains a considerable diameter. De Condolle records one exceeding 23 feet in girth, its age being supposed to amount to seven centuries. . . . The tree in cultivation rarely exceeds 30 feet in height. . . . The wood, of a yellow or light greenish brown hue, is often finely veined with a darker tint; and being very hard and close-grained is valued by the cabinet maker and ornamental turner. . . . They root in favorable soil almost as easily as the willow. . . . Branches of various thickness are cut into lengths of several feet each, and, planted rather deeply in manured ground, soon vegetate; shorter pieces are sometimes laid horizontally in shallow trenches, when, covered with a few inches of soil, they rapidly throw up sucker-like shoots. In Greece and the islands, grafting the cultivated tree on the oleaster is a common practice. . . . The unripe fruit of the olive is largely used in modern as in ancient times as an article of dessert. . . . The leaves and bark of

the tree are employed in the south as a tonic medicine in intermittent fever. . . . The olive of America, *O. Americana*, a rather small tree, growing in the southern parts of the United States, with broadly lanceolate and compound racemes of small white fragrant flowers, is remarkable for the hardness of its wood, which, resisting ordinary tools is called devil-wood by the southern lumberers and squatters. . . . The white or yellowish sweet scented flowers of *O. fragrans* a Chinese species are employed to communicate their aroma to some of their finer teas. . . . The frequent reference in the Bible to the plant and its produce, its implied abundance in the land of Canaan, the important place it has always held in the economy of the inhabitants of Syria, lead us to consider that country the birth place of the cultivated olive.

. . . Yielding profusely with little labour that oily matter so essential to healthy life in the dry hot climates of the East the gift of the fruitful tree became in that primitive age a symbol of peace and goodwill among the war-like barbarians. . . . Among the Greeks the oil was valued as an important article of diet, as well as for its external use. . . . In modern times the olive has been spread widely over the world." (Brit.)

The olive gave its name to the Mount of Olives dear to every Christian's heart. How often Jesus sat there! Judas knows where to find Him. Palm Sunday points to the Mount. From the consecrating oil Jesus received his name Messiah (Hebrew), Christ (Greek), anointed (English). There, the angel strengthened Him as He well nigh fainted beneath the burden of our sins. There two angels spake to His disciples, "Ye men of Galilee, why stand ye looking into heaven? This Jesus which was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven." (Acts. 1:11).

Oil makes the face shine (Ps. 104: 15); and so does the love of Christ in the heart. The olive is the shining tree; the Christian is the shining light, "among whom are ye seen as lights in the world, holding forth the word of life." (Phil. 2: 15). You have seen lamps burning *dimly*. The wick had not been trimmed for days, weeks perhaps. The burner was dark and rusty. The chimney black with soot. An offensive odor arose from want of complete burning of the oil. It was a light but *not* "a burning and a shining light" (John 5: 35). Such are many Christians; lights indeed, but "sorry

lights. It is no wonder so many young men do not wish to be such lights, smoky and offensive as they are; and they refuse to receive oil of grace from God and the spark of life divine. Your bodily life is the wick. Keep them trimmed by fervent and constant prayer. Brush up the burner with work for Jesus, and boil it over the fire of devotion. Clean your chimney from the petty faults and glaring sins of every-day life. God will pour the oil of His grace in your hearts and "turn up" the light until if you tried to hide it under a bushel it would burn a hole through it. "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5: 14-16.)

You remember how in "Pilgrim's Progress," satan failed to put out the fire of devotion because the oil was supplied freely. Act upon this truth.

"Brightly beams our Father's mercy
From His light-house evermore;
But to us He gives the keeping
Of the lights along the shore.

Dark the night of sin has settled;
Loud the angry billows roar;
Eager eyes are watching, longing
For the lights along the shore.

Trim your feeble lamp, my brother:
Some poor seaman tempest tossed,
Trying now to make the harbour,
In the darkness *may be lost*.

Let the lower lights be burning!
Send a gleam across the wave!
Some poor, fainting, struggling seaman
You may rescue, you may save."

P. P. Bliss.

The vitality of the olive branch is wonderful. How suggestive! Put a twig of truth in the soil of a heart, and it grows rapidly and surely. In any kind of soil too, if it has been prepared by the Holy Spirit, it takes root. The drunkard in the gutter awakes to the knowledge of saving truth. A greater wonder is it to see the olive-branch growing from the heart of the moralist—our modern Pharisee. With like surprise we praise God for this green branch of life, even in the society baby nursed in the lap of fashion, amused by the dance. And the dude upon the street-corner sometimes has enough of real worth in his being to feebly nourish this plant of grace. The rich and the poor, the educated and the illiterate, the polished gentleman and the rough workingman

have a common blessing in the olive of God's truth and love. Indeed like the earthly olive it seems to prefer the calcareous soil "of the lower classes and the rough sea breezes of hard circumstances." "The *common* people heard Him gladly." (Mark 12: 37.)

"But if some of the branches were broken off and thou being a wild olive wast grafted in among them and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branch: but if thou gloriest; it is not thou that bearest the root but the root thee. Thou wilt say, then, *Branches* were broken off that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded but fear: for if God spared not the natural branches, neither will He spare thee." Rom. 11 17-21.

The oil of divine grace is good for "intermittent fever." Some of you know intermittent Christians. They have a high fever of religious feeling, and in a few days they are cold. After a time the fever returns. They think this is life; but to say the least it is not health. They need medicinal oil. Still it is better to have intermittent fever than to be dead.

In this dry wilderness of life the oil of God's grace is a necessity for a pleasant journey. Amid the burning sands of tribulation and under the tropical sun of anxiety the Christian can praise God saying,

"My head thou dost with oil anoint
And my cup overflows."

The olive branch is a symbol of peace and good will. Would this not be a suitable ornament for every home? Would it always match the surroundings? Above all other places the home ought to be free from wrangling and strife and be full of peace and goodwill. Otherwise there can be little happiness on earth; and those who grow up in a discordant home are likely to carry discord into all the neighborhood. "Be of the same mind; live in peace: and the God of love and peace shall be with you. (II Cor. 13: 11.) "If it be possible, as much as in you lieth live at peace with all men." (Rom. 12: 18.) Would that oftener we might hear the multitude of the heavenly host praising God and saying,—

"Glory to God in the Highest
And on Earth peace among men in whom He is
well pleased." (Luke 2: 14).

In fruitful years the produce of the olive is very abundant. Every year should be a fruit-

ful year for every Christian. Our years are few. The work that ought to be done is unlimited. All eternity will show what we have done. If all Christians lived under the shadow of these facts the Lord of Glory would be honored every year by a year of plenty, such as when the olive does not fail. "For though the fig tree shall not blossom neither shall fruit be in the vines; the labor of the olive shall fail and the fields yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord." (Hab. 3: 17.)

The olive branch was a *witness* to Noah of the abatement of the Flood. The olive trees of Revelation (11: 3, 4) represent the two *witnesses*. Are we witnesses for Christ? "And ye also bear witness, because ye have been with me from the beginning." (John 15: 27). I fear we are often false witnesses for Him who died for us. The people of the world know that we are His witnesses; and they watch us and cross-examine us. What a poor opinion they must have of the Truth as it is in Jesus. It is a solemn obligation under which we rest. Jesus tells us to witness for Him and adds "Everyone therefore who shall confess me before men him

will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10: 32, 33.

How fruitful is the olive
In object lessons we should learn!
These are by far more wholesome
Than olive green in table urn.

Palm.

"*The righteous shall flourish like the PALM TREE,*" Ps. 92: 12.

"*On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the PALM TREES and went forth to meet Him and cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel.*" John 12: 12, 13.

In Judges (4: 5) the word for palm is *tomēr*, a general term for the genus. In Psalm 92 it is *tāmār*, a specific name for the *date-palm*. The root idea is the same, to stand forth, to be lofty. The Greek word occurring in John (12: 12) is *phoenix*, the *date-palm*—*Phoenix dactylifera*. This genus (*phoenix*) is of the Natural Order *Palmaceae*. Thus the Date is a cousin of the *Calamus*.

"The dates of commerce are the fruit of a species of palm, *Phoenix dactylifera*. . . . In Arabia it is the chief source of national

wealth and its fruit forms the staple article of food in that country. . . . The date palm is a beautiful tree growing to a height of from sixty to eighty feet and its stem which is strongly marked with old leaf scars terminates in a crown of graceful shining pinnatisect leaves. . . . The fruit is an oblong drupe which varies as much in size, colour, and quality under cultivation as does an apple in temperate regions. . . . Regarding this fruit Mr. W. G. Palgrave remarks, 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit . . . can hardly imagine how delicious it is when eaten fresh and in central Arabia. Nor is it when newly gathered heating—a defect inherent in the preserved fruit everywhere; nor does its richness, however great, bring satiety; in short it is an article of food alike pleasant and healthy.' All parts of the date palm yield valuable economic products. Its trunk furnishes lumber for house building and furniture; the leaves supply thatch, their foot-stalks are used as fuel, and also yield a fibre from which cordage is spun."—Brit. The sap of the palm is also drunk as milk. Its timber is valuable on account of its durability. Mats, baskets, sails,

and ropes are made from its leaves. Phœnicia is the land of the Phoenix.

The very name of the palm (Tāmār) suggests "the *higher* life" of the child of God. There is nothing on earth which so stands forth, is so lofty and majestic as the divine life of the soul. It is as much above the physical or mental life as the palm is above the bramble or the thistle. When we receive that life, at Regeneration, we are lifted above the things of this world and are akin to God Himself. "Now are we *children* of God." (I John 3: 2.) Even the angels of heaven minister unto us. So many forget this and drag their new name in the mire of earth. They dishonor their Father in Heaven. Instead of a graceful palm they scarcely rise above the surface of the ground and the rains spatter mud upon them. We ought to ponder our estate and live like princes of heaven. Stoop to nothing "low," or mean. This loftiness of life and purpose is the very opposite of the *proud* spirit, which shows its origin. Every part of the palm tree *ministers* to man, even to the beasts of the field. So the truly great show their greatness by their *service*. "Whosoever would become great among you, shall be your minister (or servant); and whosoever would be first

among you let him be your servant (or bond-servant): even as the Son of Man came not to be ministered unto but to minister and to give His Life a ransom for many." (Matt. 20: 26-28.) Christ was not above washing the feet of others.

The date palm affords both food and drink. So the love of God is the true meat and drink of the soul. Persons drink streams of worldly pleasure. They enjoy the snow-pudding of popularity. They quaff the wine of excitement. Yet their souls burn with thirst and are gnawed with hunger. They cannot understand how it is, although they know that salt water does not quench their thirst. When they taste of the sweet goodness of God their souls are satisfied. "O taste and see that the Lord is good; blessed is the man that trusteth in Him." (Ps. 34: 8.)

"I heard the voice of Jesus say,
 'Behold I freely give
 The living water; thirsty one,
 Stoop down and drink and live!'
 I came to Jesus and I drank
 Of that life-giving stream;
 My thirst was quenched, my soul revived
 And now I live in Him."

Bonar.

What tree excels the palm in beauty? Tell me what life is more beautiful than the one radiant with the love of God. Its perfect recti-

tude has its crown of beauty. Even those who do not believe in the divinity of Jesus, admire the beauty of His life. There is none to compare. We ought to be so like Him that others would be compelled to acknowledge the beauty of our life that is hid with Christ. Some see no more beauty in a choice rose than in a potato blossom. So the beauty of a soul is not appreciated by all. "Let the beauty of the Lord our God be upon us." (Ps. 90: 17.) "He is the chiefest among ten thousand; yea, He is altogether lovely." (Cant. 5: 10, 16.)

The palm is the emblem of victory and triumph. "After these things I saw and behold a great multitude which no man could number out of every nation . . . standing before the Throne and before the Lamb arrayed in white robes and *palms* in their hands." (Rev. 7: 9.) Palm Sunday is an annual reminder of this truth. Those who love Jesus and seek faithfully to serve Him in life shall rejoice before the Throne. We are *sure* of ultimate victory. We may be disappointed all through life on earth; but, if Christ is our Savior, death will usher us into the triumphal throng. We ought to rejoice always buoyed up by the hope of a glorious future. If we help to fight the battles

of Christ, we will share His triumph. In the Sacrament of the Lord's Supper we have emblems that speak not only of death but of Christ's second coming in triumph, "Till I come,"

Let gloomy thoughts be gone for aye,
The long face smile and sing.
Wave high the palm and shout and say,
Hosanna to our King!

Pine.

"I will set in the desert the fir tree, the *PINE* and the box tree together." *Is. 41: 19.*

There is diversity of opinion as to the pine. The [Hebrew *tidhar* is rendered *ulmus* (elm) in the Vulgate and *murneyan* (plane tree) in Chaldee. Gesenius thinks "hard oak, holm" is preferable, from the root meaning of "*lasting*." The Authorized and Revised Versions agree, but according to the margin of the Revised the above-quoted verse would read, "the fir tree, the plane, and the cypress together." Gesenius would read, "the cypress, the holm, and the cedar together." We will accept the united authority of the Authorized and Revised Bible. What saith the pine?

"Pine (*pinus*, Gr. *pitus*) a name given by the ancients to some of the resinous cone-bearing

trees to which it is now applied, and as limited by modern botanists, the designation of a large genus of true conifera (abietinae), differing from the firs in their hard woody cone-scales being thickened at the apex, and in their slender needle-shaped leaves growing from a membranous sheath, either in pairs or from three to five together—each tuft representing an abortive branch springing from the axil of a partially deciduous scale-leaf, the base of which remains closely adherent to the stem . . . their soft straight grained resinous and often durable wood gives to many kinds a high economic value, and some are among the most esteemed of timber trees. Of the two leaved species *P. sylvestris*, the pine of Northern Europe, may be taken as a type. When growing in perfection it is one of the finest of the group, and perhaps the most picturesque of forest trees; attaining a height of from seventy to one hundred and twenty feet, it is of conical growth when young but in maturity acquires a spreading cedar or mushroom-like top with a straight trunk of from two to four feet in diameter at the base, and gnarled twisted boughs, densely clothed at the extremities with glaucous green foliage, which contrasts strongly with the fiery red-brown bark.

The leaves are rather short curved, and often twisted. . . . The heart wood of the finer kinds of the Scotch fir (*P. sylvestris*) is of deep brownish red color abounding in the resin to which its durability is probably due. For all indoor and most outdoor purposes it is as lasting as oak, and for ship planking it is perhaps little inferior; from its lightness and elasticity it is well adapted for the construction of yachts and other small fast sailing craft and is said to be the best of all wood for masts and large spars. . . . Great numbers of young pines are annually cut for railway sleepers, mining timber and numerous agricultural applications; large quantities are consumed in forming the wood pavement which in the great towns is rapidly superseding stone. . . . The inner bark is twisted into ropes and like that of spruce is kiln dried ground up and mixed with meal in times of scarcity. . . . In recent days the fiber of the leaves has been extracted in some quantity and applied to textile purposes under the name of *waldwolle* both in Germany and Sweden. . . . It has some resemblance to coarse wool and is spun and woven into blankets and garments that are said to be warm and durable. Large quantities of turpentine are extracted from this

pine . . . by removing a strip of bark, terminating below in a deep notch cut in the wood, into which the turpentine runs. . . . The red pine of Canada and New England (so called from the color of its bark) *P. resinosa*, is a tree of considerable size, sometimes attaining the dimensions of *P. sylvestris*. . . . The tree is of quick growth and the wood strong and resinous, but it is less durable than the Scotch fir. . . . *P. Lambertiana*, the Giant Pine or Sugar Pine of California, is the largest of the genus, rising to the height of two hundred feet with a trunk twenty to thirty feet in girth, and it is said, occasionally attaining much larger dimensions. The head is of a pyramidal form, the lower branches drooping like those of a Norway spruce, its foliage is of a light bright green color. The pendant cones are very large, sometimes eighteen inches long and four inches in diameter, with large nut-like seeds, which pounded and baked, are eaten by the Indians. . . . The wood is soft and nearly white, but contains much resin which when fire has run through the forest exudes and having in this half burnt condition a sweetish taste, has given the common name to the tree." (Brit.)

The leaves of the *Pinus Sylvestris* grow in pairs. So "it is not good that man should be alone." The firs are solitary, "old bachelors" and "old maids;" the pines are in clusters of two or more, the family group. This fact suggests also a more general truth. If one leaf falls another is there to take its place. If two men go on a journey through the woods or on the prairie it is safer than for one to go alone. So in many things, one can help another. And then too it is natural for the leaves of the pine to grow in groups. It is natural for human beings to seek the society of others. And often one lady and one gentleman are sufficient for one room.

The pine is resinous, to which it owes its durability. Kind acts are the resin of Christianity. Herein is true nobility. Nothing makes friendship so lasting as little deeds of kindness. One is not likely to "wear out his welcome" if he is skilful and watchful to help. As the resin of *P. Lambertiana* is sweeter when partly burnt, so the thoughtful kindness of one in trouble is yet more pleasant.

Think not of self but how to please
And help your fellow-man.
Like resin in the wood of trees
This makes your lives endure,

Resinous wood makes a very hot fire. Kindness often burns. "If thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head." Rom. 12: 20.

Plane Tree.

"The cedars in the garden of God could not hide Him: the fir trees were not like his boughs, and the PLANE TREES were not as his branches; nor was any tree in the garden of God like unto him in his beauty." Ezek. 31: 8.

The Authorized Version renders the Hebrew *armōn*, "chestnut trees;" the Revised, "plane trees." The chestnut does not grow in Palestine. Gesenius thus delivers his judgment, "Armon the plane tree, *platanus orientalis* perhaps so called from shedding its bark." With him botanists agree. Its horizontal branches with their broad palmated-leaves afford a much prized shade. It grows sixty or seventy feet high and its wood is valuable because of its whiteness and its fine grain. The bark is annually shed in spots, to which reference may be made in Gen. 30: 37. It is said that on the shores of the Bosphorus there is a very large specimen, fifty feet in diameter and ninety feet high,

The shade of such a tree may well represent the benign shadow of English power. How grateful it has been in Egypt! The islands of the sea feel a security and a new life as they sit under the "Union Jack." All loyal Christians rejoice as the shadow creeps forward in different parts of Africa. This "Canada of Ours" is growing to a nation under the protection of English Warships. In the fierce combat of parties and under the envious eye of another nation, we ought to be grateful for this shade. What was said by Ezekiel of the Assyrian monarchy can be said more fittingly of the monarchy that sits on the Thames and encircles the earth.

Pomegranate.

"And thou shalt make the robe of the ephod all of blue . . . and upon the skirts of it thou shalt make POMEGRANATES of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about. Ex. 28: 31, 33.

The Hebrew name of the pomegranate is seen in the names of several places in Palestine—*Rimmon*.

"The pomegranate (*Punica granetum*) is of exceptional interest by reason of its structure, its history, and its utility. It forms a tree of

small stature, or a bush, with opposite, shining, lance-shaped leaves, from the axils of some of which proceed the brilliant scarlet flowers. These are raised on a short stalk and consist of a thick, fleshy, cylindrical or bell-shaped calyx tube, with five to seven short lobes at the top. From the throat of the calyx proceed from five to seven roundish, crumpled, scarlet, or crimson petals, and below them very numerous slender stamens. The pistil consists of two rows of carpels placed one above another, both rows imbedded in, and partially inseparate from the inner surface of the calyx tube. The styles are confluent into one filiform thread. The fruit which usually attains the size of a large orange, consists of a hard leathery rind, which is the enlarged calyx tube enclosing a quantity of pulp, derived from the coats of the numerous seeds. This pulp, filled as it is with refreshing acid juice, constitutes the chief value of the tree.

. . . The great structural peculiarity consists in the presence of the two rows of carpels one above another . . . and in the fact that while in the lower series the seeds are attached to the inner border or lower angle of the cavity, they occupy the outer side in the upper series, as if during growth, the upper

whorl had become completely bent over." (Brit.) The fruit rind is an astringent, owing to its "tannin;" and the root bark is an anthelmintic. Its leaves are dark and its fruit ruddy. According to Dr. Thomson, some of the pomegranates of Jaffa are as large as an ostrich egg.

God honored the pomegranate by putting representations of it on the *sacred* robes of the priest, in company with *golden* bells. So Christians should be useful, and ornamental. Whilst vanity, in worshipping beauty or elegant attire is to be despised as childish and shunned as sinful, yet our Creator wishes us to "look our best." God's love of the beautiful has fashioned the heavens and carpeted the earth. He that paints the glories of a sunset sky, and stamps His image on the human soul surely could not be well-pleased in seeing a beautiful brow concealed and made hideous by "the idiot's fringe." This kind of a "bang" may be seen on *men's* foreheads among our North West Indians. Let them have the monopoly of it. All may and should wear neat, becoming dress to adorn the handiwork of their Heavenly Father. (This costs no more than slovenly, ill-chosen, and outlandish costumes.) The Crea-

tor has adorned Nature with robes more beautiful than those of Solomon; but he has given to man the privilege of self-adornment. The best adornment, of which the outer is but a symbol, is that of the *Spirit*. This beauty is more than "skin-deep." It will outlast time and receive eternal youth as it passes through the gates of pearl into the Heavenly Jerusalem.

Poplar.

"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and POPLARS and Terebinths, because the shade thereof is good."
Hos. 4: 13.

Libneh, the Hebrew word here translated poplar, denotes whiteness. The Septuagint, the Vulgate, and both of our versions render it poplar. (White poplar, *populus alba*.) Lebanon is from the same word, and means *white* mountain.

"Poplar (*populus*), the name of a small group of aborescent amentaceous plants, belonging to the order Salicaceae. The catkins of the poplars differ from those of the nearly allied willows in the presence of a rudimentary perianth, of oblique, cup-shaped form, within the toothed bracteal scales. . . . The two-valved capsule, contains several seeds, each fur-

nished with a long tuft of silky or cotton-like hairs. . . . The leaves are broader than in most willows and are generally either deltoid or ovate in shape, often cordate at the base and frequently with slender petioles vertically flattened." It is this flattening of the petiole that gives the leaves of poplars their peculiar motion. "Of the European kinds, one of the most important and best marked forms is the white poplar or abele, *P. alba*, a tree of large size with rounded spreading head and curved branches, which like the trunk are covered with grayish white bark, becoming much furrowed on old stems. . . . As in all poplars the catkins expand in early spring, long before the leaves unfold. . . . The wood is very white and from its soft and even grain is employed by turners and toy-makers, while being tough and little liable to split it is also serviceable for the construction of packing cases, the lining of carts and wagons and many similar purposes. The aspen forms an important section. . . . *P. Canadensis*." (Canadian poplar.) "The 'cotton wood' of the Western prairies and its varieties, are perhaps the most useful trees of the genus. . . . *P. macrophylla* or *candicans* commonly known as the Ontario Poplar, is re-

markable for its very large heart-shaped leaves, sometimes ten inches long. . . . The buds are covered with a balsamic secretion. The true balsam poplar or Tacamahae, *P. balsamiferae*, abundant in most parts of Canada and the Northern States is a tree of rather large growth . . . with oblong, ovate sharp-pointed leaves, the base very cordate, the petioles round, and the disk deep, glossy green above, but somewhat downy below. . . . In Northern habitats it attains a large size; the wood is very soft; the buds yield a gum-like balsam; considered valuable as an antiscorbutic. This is said also to have diuretic properties. . . . This balsam gives the tree a fragrant odor when the leaves are unfolding." (Brit.)

The heart shaped tremulous leaves whisper their sweet story of love. A heartless man or woman is a most unlovable creature. We meet them in polite society as well as among the uncouth ignoramuses. The dainty idol of elite circles that trifles with the hearts of men is unworthy of her own sex and forfeits the respect of the other. Heartless men are, perhaps, more numerous. Our acts as well as our words ought to reveal the tenderness of our hearts. We

ought to be *hearty* in every good cause — *most* hearty in serving the Lord of our hearts.

The whiteness of the leaves is but a glimmering of the whiteness within. Some people have all their whiteness outside — “whited sepulchres.” When persons are only *white-washed* with goodness, their true nature will doubtless sometimes reveal itself. The Searcher of Hearts at all times sees “through and through” us. Only entire and absolute purity can enter heaven. “Who then can be saved?” Only those who are cleansed from sin in the blood of Christ. In Him alone can we be “whiter than the snow.”

“There is a fountain filled with blood
Drawn from Emmanuel’s veins;
And sinners plunged beneath that flood
Lose all their guilty stains.”

Poppy.

“Judgment springeth up as *HEMLOCK* in the furrows of
of the field.” Hosea 10: 4.

Rosh, here rendered hemlock, is thought by Gesenius to mean the *poppy*, from its *heads*, as *rosh* signifies *head*. It is “the name of a poisonous plant (Deut. 29: 18), growing quickly and luxuriantly (Hos, 10: 4), of a bitter taste (Ps. 69: 22).” In Deuteronomy and Psalms it is translated “gall.”

The botanical name of the garden poppy is *Papaver somniferum*. It is grown for ornamentation; but it is chiefly famed for its oil and its opium. The Bohemians use the seed like caraway seed in making cakes and biscuits. "Poppy oil is obtained by pressure from the minute seeds of the garden or opium poppy . . . This oil is a valuable and much used medium for artistic oil painting. The fine qualities are largely used in the north of France and in Germany as a salad oil, and are less liable than olive oil to rancidity. The absence of taste and characteristic smell in poppy oil also leads to its being much used for adulterating olive-oil. . . . The oil is very extensively used in the valley of the Ganges and other opium regions for food and domestic purposes. . . . Opium, a narcotic drug prepared from the juice of the opium poppy. . . . At present it is estimated that south western China produces not less than 224,000 piculs, while the entire import from India does not exceed 100,000 piculs (of 133½ lbs.). Opium is now produced in nine out of the eighteen provinces of China." Nearly all the opium used for medicine comes from Turkey. Before the seeds are ripe shallow incisions are made in the seed-pod of the poppy in the afternoon and

the dried juice that exudes is collected the next morning. "This is done by scraping the capsule with a knife and transferring the concreted juice to a poppy leaf held in the left hand, the edges of the leaf being turned in to avoid spilling the juice, and the knife-blade moistened with saliva by drawing it through the mouth after every alternate scraping to prevent the juice from adhering to it. The whole of the operation must of course be completed in the few days — five to ten — during which the capsules are capable of yielding the drug. . . . Turkey opium is principally used in medicine on account of its purity and the large percentage of morphia that it contains, a comparatively small quantity being exported to China." In India the foulest adulterations are used, of which the account is unfit for publication, and "the opium farther kneaded and mixed by men wading through it from end to end until it appears to be of a uniform consistence. . . . The activity of the opium is principally due to the vegetable alkaloid morphia or morphine, which opium of good quality contains to the extent of eight to seventeen per cent, the average amount being ten per cent." Its medicinal uses are many; and when the human sys-

tem once receives it, it craves for a repetition of the medicine. Those who use it medicinally are in great danger of becoming "opium eaters." To break off the habit of opium eating is exceedingly difficult and can be effected only by actual external restraint or the strongest effort of a powerful will. . . . Opium smoking is chiefly practised by the inhabitants of China and the islands of the Indian Archipelago and in the countries where Chinese labor is largely employed. It is said to have commenced in China forty or fifty years before the English began to import opium into that country. In 1858 it was estimated that about 2,000,000 of Chinese smoked opium and in 1878 from one-fourth to one-third of the entire population of 400,000,000. . . . Large quantities of morphia are exported to China from Europe for the purpose of preparing the so called 'cure for opium smoking,' which consists of one-third of a grain hydrochlorate of morphia mixed with a little powdered rice. The powders are taken at gradually increasing intervals until the morphia is left off altogether. Mr. Allen Williams in a work recently published states that there are now nearly a million persons in the United States who indulge in opium smoking and the

habit seems to be on the increase. . . . So far as can be gathered from the conflicting statements on the subject, opium smoking may be regarded much in the same light as the use of alcoholic stimulants. The effect in bad cases is to cause loss of appetite, a leaden pallor of the skin and a degree of leanness so excessive as to make the victims appear like living skeletons. All inclination for exertion becomes gradually lost, business is neglected and certain ruin to the smoker follows. There can be no doubt that the use of the drug is opposed by all thinking Chinese who are not pecuniarily interested in the opium trade or cultivation, for several reasons among which may be mentioned the drain of bullion from the country, the decrease of population, the liability to famine through the cultivation of opium where cereals should be grown, and the corruption of state officials." (Brit.)

The way in which opium is gathered, adulterated, and mixed should turn all opium eaters and smokers against their habit. Who wishes to use the saliva of the natives of India? Or who the washings of their feet? Or who their foul adulterations? (The same argument holds

good in the case of tobacco, especially in the form of cigarettes.)

What an emblem of sin is the poppy! See the hold it has upon its victims! They are powerless to give it up; and every time they indulge, its power over them is stronger. The craving is unbearable. The impulse toward it is irresistible. It is like a person sinking in a muskeg of the Western Prairies. For a time he does not realize his danger, then he tries to escape. As he seeks to pull out one foot the other sinks deeper. Slowly inch by inch he sinks down, *down*. He feels the power drawing him lower and lower, and he is helpless. It now seizes his body. His hands become fastened and in utter despair he looks around for help when it is too late. Slowly but surely he sinks into a living grave. O, my brother, beware of the *muskeg*! Beware of OPIUM!! Beware of SIN!!! You are powerless in the grasp of the devil. Sin after sin will drag you down into a living, eternal death. Are your feet stuck in the muskeg? Cry to God while He is near. None other can save.

The poppy grows rapidly. How like sin! Do you not know some who for years kept sin under control, were respected and esteem-

ed; but all at once sin sprang up like the poppy? Their lives were covered with shame. The seed ripened and fell into congenial soil. Alas! How great the harvest in eternity!

How bitter it is! Spiritual gall. How deadly! Yet man cannot abstain, though he shudders while he takes it. The effects are misery itself. He knows the fire burns and yet he takes it into his bosom. O! the power of sin! The mockery of sin! Would God that man would take the remedy! The *love of God* sweetens life, gives health to the poisoned, peoples heaven

Man's folly is like the Rocky Mountains—"I must commit this sin and that in order to be a man." It is a trap of Satan. Sin like the poppy destroys the power of the will, like a ring in an animal's nose; weakens strength, like a running sore; puts out hope, like a flood of water the smouldering flax; makes him a burden to himself and others, until he falls into his grave a living skeleton.

How showy the poppy blossom! How charming is sin. Men put it under their pillows and sleep the sleep of death. They eat its fruit and are burned with its acid fires. God sent His Son to warn us of its poison, and to provide a remedy, even His own blood.

Awake, O brother, hear thy God
Who died to save thy soul from hell.
The devil offers thee the pod,
Whose hardened juice is living death.

The bloom of sin is bright and fair:
It charms the eye; but puts to sleep
The one who braids it in his hair
And boasts it makes him like a man.

And many say the seeds are small:
They throw it broadcast on the soil;
But soon they see it grow so tall,
They see nought else, so fast it grows.

The pod grows ripe, the juice exudes;
They take the glistening drop and eat,
Despite the taste, the constant feuds
Of good and bad that will arise.

When once they taste they cannot stop.
With will and mind and strength enslaved
They dip again and eat the sop
That every virtue makes a vice.

The soul is wretched, wasted, lean,
A skeleton of living death.
The awful cravings are more keen;
And soon it falls into the grave.

O slave of sin, there is a cure.
From Heaven our God has brought it down.
Look now to Him, the healing's sure;
And you will praise His name for aye.

"Rie"

This word does not occur in the Revised Version. In the two instances in which it occurs

in the Authorized (Ex. 9: 32; Is. 28: 25) it is the rendering of the Hebrew *kussemeth*. It derives its name from the bald or *shorn* ear. How often a man is shorn of his strength, like Samson, by some sin! Take a beautiful bird and singe its feathers. What a pitiful sight! How much more pitiful is man, made in the Image of God, singed by sin!

Rose.

"The desert shall rejoice, and blossom as the ROSE (or autumn crocus). Is. 35: 1.

Authorities are not agreed as to what the word *Hhabatseleth* is applied. Its meaning is a *sour* acrid bulb. It is a "flower growing in the meadows and pastures which the ancient Versions render sometimes the *lily* and sometimes the *narcissus*. More accurate however is the Syrian translator who uses the same word . . . which signifies the *Colchicum autumnale*, Linn, or meadow saffron, an autumnal flower similar to saffron, springing from poisonous roots, and of a white and violet colour." Gesenius. Thus the Rose, Queen of Flowers, must be denied a place among the sacred group of the Holy Land.

Saffron.

"*Spikenard and SAFFRON, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices.*" *Cant. 4: 14.*

Karkom is the Hebrew name of the saffron, or crocus, both the common plant and the Indian saffron.

"Saffron is manufactured from the dried stigmas and part of the style of the saffron crocus, a cultivated form of the *crocus sativus* . . . the purple flower which blooms late in autumn is very similar to that of the common spring crocus; and the stigmas which are protruded from the perianth are of characteristic orange-red colour. . . . Saffron was used as an ingredient in many of the complicated medicines of early times. . . . It appears to be really a stimulant and antispasmodic though its powers are slight. . . . It is scarcely ever employed by modern pharmacists unless for the mere coloration of other tinctures or at most as a cordial adjunct to other medicines . . . largely used in cookery. . . . It was however mainly used as a dye. It was a royal colour in early Greek times." (Brit.)

There is much in flavor. Unpleasant medicines are better liked if flavored with saffron.

Butter with a flavoring of rancidity is not considered a delicacy. A genial man becomes offensive to the pure when he is known to be corrupt, flavored with vile sins. Yet often he is unconscious of the flavor and continues bold in his effrontery. But tastes differ. Some seem to delight in upholding those reeking with the fumes of the liquor they deal out to others. The flavoring of wealth or rank makes palatable to them the most nauseous viands. The flavor of sin seems in high repute among those living in sin. They revel in unseemly things. For example one who is smoking does not mind the smoke of others. A vile person associates with the vile. But the child of God loathes even the flavor of sin and relishes nothing that is not flavored with the love of God.

Often we hear it asked, "What's in a name?" As well might we ask, What's in a color? The color-blind dogmatically say *nothing*. But what says the one that is gazing entranced upon the glory of a sunset? Or that cannot take his eyes off the delicate shadings of a lovely flower? What joy there is in color!

And also what misery! Some wear green spectacles and jealousy continually gnaws their hearts. Saffron was a royal color in Greek

times; the rosy hue of hope is the divine color, cast upon the earth from Heaven's open gate.

Those who love God can praise His name. "That by two immutable things in which it is impossible for God to lie, we may have a strong encouragement who have fled for refuge to lay hold of the *hope* set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." (Hebr. 6: 18, 19.)

Shittah Tree.

"They shall make an ark of SHITTIM wood. Ex. 25: 10.

The Hebrew word for this tree is left untranslated. It is "the acacia, i. e. acacia vera, the *Spina Ægyptiaca* of the ancients. . . . It is a large tree growing in Egypt and Arabia; its bark is covered with large black thorns; the wood is exceedingly hard and when old resembles ebony . . . Shittim, plural . . . acacias, whence also *shittim*, acacia wood, of which the furniture and woodwork of the Tabernacle were constructed." (Ges.) It seems to have given its name to a District east of the Dead Sea (Ex. 25: 1). Hence it may be looked upon as indigenous to Palestine.

"Acacia a genus of shrubs and trees belonging to the Natural Family Leguminosae and the section Mimoseae. The flowers are small, ranged in rounded or elongated clusters. The leaves are compound pinnate in general. In some instances however, more especially in the Australian species the leaf stalks became flattened and serve the purpose of leaves. The plants are hence called leafless acacias, and as the leaf stalks are often placed with their edges towards the sky and earth they do not intercept the light as fully as ordinary trees. There are about 420 species of acacias, widely scattered over the warmer regions of the globe. . . . Various species yield gum Arabic . . . while acacia seyal, etc., furnish a similar gum called gum senegal . . . acacia seyal is the plant supposed to be the Shittah of the Bible." (Brit.).

The Shittah tree is like a cactus, thorns all over. Its animal counterpart is the hyena and some kinds of men. If you touch them they snarl, perhaps bite. They are of a crabbed disposition. One needs to be careful how he "handles" them. Yet they *may* be very reliable and of sterling worth. The exterior alone may be rough, like the acacia seyal; or their hearts may be like their manners. The *wild* hyena is very

unenviable company; but man's austere nature may be tamed by grace. He is then the acacia Christian. Thorns may still be felt, but his heart is true though somewhat hard. Some persons whose manner and dress are rough have a most lovable inner life. The unpleasant coat may hide a tender heart. Those naturally of gentle ways ought to have more patience with the rough exterior of a *trusty* person. To meet them may be to dislike them; but to know them is to love them. The thorny bark of the Shittah tree conceals a hard wood, like ebony, much prized and used in the Wilderness for the woodwork of the tabernacle. God looks upon the heart not upon the bark of human life.

In some cases the acacia tree affords almost no shade. There is a danger of acacia Christians being thus defective in comforting others. Austerity and peevishness are defects; and those thus afflicted ought to labor to redeem them; but others should remember that the wood is more important than the bark, more abiding than the shade. The acacia seyal in spite of its thorny bark was chosen as the wood of which the most holy ark was made. It speaks to us of the ten Commandments, the Mercy Seat, the pot of manna, and Aaron's rod that budded.

Sycamine or Sycamore.

"And the Lord said, if ye have faith as a grain of mustard seed, ye would say unto this SYCAMINE tree, be thou rooted up, and be thou planted in the sea; and it would have obeyed you." Luke 17: 6.

"And the king made silver to be in Jerusalem as stones, and cedars made he to be as SYCAMORE trees, that are in the lowland, for abundance." 1 Kings 10: 27.

These Greek and Hebrew words are names of the same tree. It resembles the mulberry tree in its leaves and general appearance, with fruit similar to the fig, growing directly from the stem and large boughs, and very difficult of digestion. . . . The fruit is used only by the poorest classes, and its ripening could be hastened by artificial nipping." (Gesenius.) Hence the Greek sycamores, fig mulberry, *Ficus sycamorus*. See under *fig tree*.

The sycamore whispers, The prophet Amos gathered my fruit and Zacchæus sat in my branches. I feed only the poor, but they need food more than the rich. Help the needy for others can help themselves, my branches are wide-spreading: and if you feed the poor you will be known far and wide as a benefactor. But I could not have such branches if it were not for my trunk and my roots. If you will serve the poor you must have backbone enough

to stand the winds of derision and contempt of the high (?) mediocrity; and your root of faith must take strong hold of the Rock of Ages. It is not hot house Christians that are strong like I am. You need storms to strengthen you. Don't be afraid to speak the truth, and speak it plainly. Never mind if men get angry and hurl reproaches at you. If you take a pig by the ears to draw it out of the mire it will squeal; but never mind the music. Pull away and hold on the firmer. Vile sinners make the same music and resort to the same logic. It is a sure sign your words are felt. Be not silenced. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11, 12.)

The wood of the sycamore tree was used for idols. How often man makes idols of good things! God put "all things in subjection *under his feet*" (Hebr. 2: 8); but he takes them up into his heart. Instead of using God's gifts they bow the knee to them and dishonor their Creator. Gold, pleasure, fame, even children may be thought more of than God himself,

There is need even in Christian lands for the First Commandment "Thou shalt have none other Gods before me." (Ex. 20: 3).

Tares.

"The Kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed TARES (or darnel) also among the wheat, and went away." Matt. 13: 24, 25.

"Zizanion . . . Eng. darnel, i. e. *bolium temulentum* . . . a weed or grass growing, among grain and other kinds of grain, and at first having a close resemblance to them . . . the Rabbins called it bastard wheat . . . English version tares." (Robinson.)

In the north of France ejected tenants often spoil the crops of the landlords by sowing these tares. What fiends! Are they worse than those who deliberately soil the fair name of some innocent rival? It is certainly worse to injure one's name than to ruin his wheat crop. Think of that ye backbiters. "Thou shalt not bear false witness against thy neighbor." Ex. 20: 16.

The wheat represents Christians, the tares nonchristians. At first they look just alike to the eye of man. Thus tares get into churches. After awhile the wheat begins to bear fruit (and oh! it is so long before with some); then appear

the tares, discernible even to a child. "By their fruits ye shall know them." Some persons deceive others, even deceive themselves, but they cannot deceive God; and sooner or later their own acts reveal their true nature. They become more and more different from the children of God. The gulf between them widens until it is impassable and fixed after death. Before the eternal throne of Justice they will stand unmasked. In this life the natural law may yield to the supernatural, and by grace the tares become wheat. Through faith in Christ we receive this new nature and become "new creatures."

Thistles.

"And unto Adam He said . . . cursed is the ground for thy sake . . . thorns also and THISTLES shall it bring forth to thee." Gen. 3: 17, 18.

"Do men gather grapes of thorns, or figs of THISTLES?" Matt. 7: 16.

In the New Testament, thistle is the English equivalent of the Greek "tribolos, three-pointed, three-pronged, . . . thistle, brier, a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop—tribulus terrestris." (Robinson). This word like

the Hebrew Hhoahh seems to be a general term for thornlike weeds.

Thistles ever speak to us of the curse of sin. Sin brought a curse upon the earth and into every human soul. The fruitful and beautiful Garden of Eden was changed into a desert of thorns and thistles; the human soul radiant from communion with God became a woeful waste overgrown with sins. We see the blight of sin to-day on every hand. The species of sin are too manifold to number, and any one may blast a life. Look at strong drink. See the fashionable, genial, accomplished and much admired young man of twenty-five. Eyes sparkle with pleasure and gentle hearts quiver at his approach. *But* with his boon companions he takes his "social glass." Look at him again at forty-five. He is a broken down, disheartened, useless wreck, a burden and a shame to himself and his family. So any other sin nourished is like the worm at the heart of an onion. It completely ruins. Some years whole acres of onions are thus a total failure. So some years sin slays more victims than other years.

The thistle seeds are winged. So evil just as surely as truth is winged. You have seen the thistle down sailing beautifully through the air

Each downy pinion carries a seed that may drop far away and take root. Oh that sin might be robbed of its beauty and its flight! Oh, that sin might perish with him that makes it! It curses the originator and flies far and wide bearing destruction on its wing. How careful we should be! An evil word may fly far and do much harm. An evil act may prove a cancer in many a life. Let us pray and act upon the prayer "Set a watch O Lord, before my mouth; keep the door of my lips." (Ps. 141:3).

Thistles show neglect. Hosea (10: 8) speaks thus of Samaria, "The thorn and the thistle shall come upon their altars." And a field full of thistles and nothing else surely indicates neglect. So *neglect* of moral and spiritual matters is soon manifest. "Watch therefore." As thistles injure the crop, so sins lessen the fruit of even a Godly life. "Do men gather grapes of thorns or figs of thistles?" Yet some sow their "wild oats" and thistles and forget that they must reap the harvest all eternity.

Thyine.

"*Merchandise of Gold . . . and all THYINE wood.*"
Rev. 18: 12.

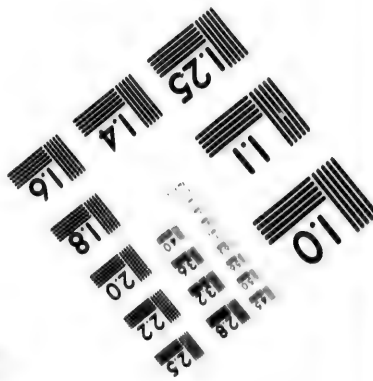
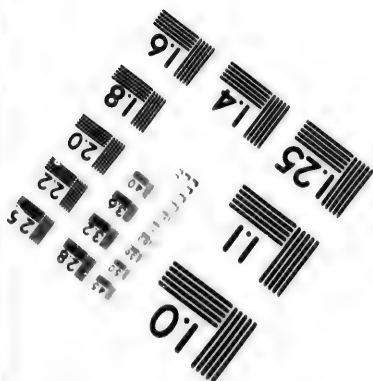
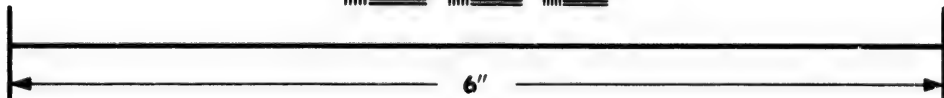
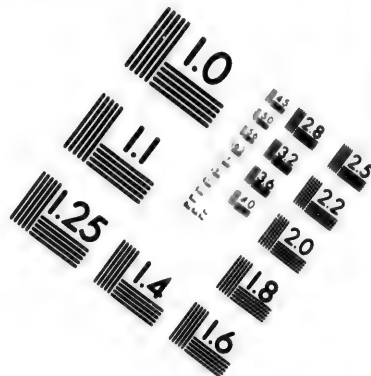
This word occurs only here and is a transliteration of the Greek *thuion*. "The *thua* was

an evergreen, African tree with aromatic wood from which statues and costly vessels and ceilings were made. Latin citrus, citron wood." (Robinson). It does not seem to have been a native of Palestine.

The Vine.

"In my dream, behold, a VINE was before me." Gen. 40: 9.

"Of the grapevines (*Vitis*) *V. vinifera* is the species best known and longest cultivated. . . . Although the genus *Vitis* comprises, according to Bentham and Hooker, more than two hundred species, mostly natives of tropical and subtropical regions, yet less than half a dozen species have any economic value, while the great interest centres in four or five only. Vines have woody, climbing stems, with alternate, palmately lobed or in some cases compound (digitate) leaves, provided at the base with small stipules. Opposite some of these leaves springs a tendril, the nature of which is obvious from the numerous transitional states it offers between the ordinary form of tendril and the inflorescence. The flowers are small, green, and fragrant, and are arranged in dense clusters. Each has a small calyx in the form of a shallow rim, sometimes four-lobed or five-lobed, or toothed. With this



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is an equal number of petals, which in the true vines cohere by their tips and form a cap or hood, which is pushed off when the stamens are ripe. . . . The ovary is surmounted by a sessile stigma and is more or less completely two-celled, with two erect ovules in each cell. This ripens into the berry and seed. . . . Practically the tendrils assist the plant in its native state to scramble over rocks or trees. As in the case of similar formations generally, they are endowed with a sensitiveness of touch which enables them to grasp and coil themselves round any suitable object which comes in their way and thus to support the plant. The tendrils of the Virginia Creeper (*Vitis* or *Ampelopsis* *hederaceae* . . .) are branched, each branch terminating in a little sucker-like expansion by means of which it adheres firmly to walls or rocks. This is especially noticeable in the Japanese species now so commonly grown against walls under the name of *Ampelopsis* *Veitchii* . . . The extremities of these tendrils turn away from the light, and by this means they are enabled to enter crevices inside which they expand and fix themselves, just as the lewis or key, used by stone-masons, is fixed into blocks of stone. . . . It is interesting to note that

grape stones have been found with mummies in Egyptian tombs of not later age than 3000 years. The seeds according to Engelmann, have the characteristics of *V. vinifera*, but show very slight variations from the type of seed now prevalent. . . . The vine requires a high summer temperature and a prolonged period in which to ripen its fruit. . . . Apart from their economic value, vines are often cultivated for purely ornamental purposes, owing to the elegance of their foliage, the rich coloration they assume, the shade they afford, and their hardihood." (Brit.) Currants and raisins are the fruit of different varieties of the grape-vine.

The vine was continually before the Israelites after they entered the Holy Land. It grew up the sides of their houses. It clung to their stone walls. It climbed over the bare rocks. It ran up trees. It was trained over arbors. Wherever an Israelite looked he saw the beautiful vine. In its season it was laden with large clusters of luscious grapes. Many like Pharaoh's butler pressed them into the cup and refreshed their spirits.

Such a fruit-bearer doubtless grew in Eden. "Noah began to be a husbandman and planted a vineyard." Gen. 9:20 His folly turned the

blessing into a curse. The delicious grapes are allowed to spoil and the fermented juice is drunk. Men say God gave us the vine. It must be good. As well say, God gave us eggs therefore let us eat *spoil* eggs. The vine whispers, Use me, but don't abuse me. Opportunities come. Use them. Their goodness is soon gone. Wealth, health, fame and pleasure—use them, don't abuse them. And the vine sighs in the evening breeze.

It is the Easter full moon. From the Upper Room in Jerusalem Jesus and His disciples look out upon the vines. The Master says, "I am the true vine." So you see, says Vitis, I am an emblem of spiritual truth. Listen.

Do you see where my grapes grow? They are not stuck on the large branches. Little twigs bear them. Every one cannot be great but every one ought to be at least a little twig drawing its life from the vine and showing that life in the cluster. "Herein is my Father glorified, that ye bear much fruit." John 15: 8.

Look at those dead limbs. They are no good. My maker will burn them. So all that do not *live* in Christ are dead branches. "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast

them into the fire, and they are burned." John 15: 6. Oh! The burnings of sin! Sin within and sin without unite to torture its victim. Think of the wine press of God's wrath. Rev. 14: 19.

Adam was a branch of the true vine. Sin cut off the branch as with a knife. Adam and his race lay upon the ground to wither and to die. The branch may live again if grafted by divine grace into the True Vine. Yonder is a graft but it is dead. That is the *dead* church member. Orthodoxy *may* be dead. Perhaps the wax intended for a help came between the graft and the vine, and prevented life. Forms and ceremonies are good; but if they come between the soul and God, the result is death. Have the right creed, use proper forms; but see that there is *life*. Grafting is all of grace.

The vine must be cut, wounded before the graft can be united in living union. The vine is bled. Oh, how the True Vine bled for us in Gethsemane and on the Cross!! Life through death. For *you* the *Son of God* died.

The pruning knife is sharp. How cruel it seems! But it makes the vine *fruitful*. There are not so many leaves, not so many branches, but more fruit. There are the "long rod, the

short rod, and the spur systems" of pruning. The Husbandman, our loving Heavenly Father knows which is best. Leave yourself in His hands. Be willing to suffer any loss. It is better to be pruned for better service than to let life run riot. God prunes the good, but cuts off the false. Which are you? Can you say 'Nearer my God to Thee, Nearer to Thee e'en though it be a *cross* that raiseth me.'

If a branch is half broken off it gets less sap, gives less fruit. That is the way with Christians. Some have a very small connection with the vine. The channels of prayer are almost choked up with worldly things. Little prayer; little life; little fruit. Keep your hearts always open towards God. He will fill your souls with life.

Yonder is a branch growing along the ground. The weeds cover it and the earth is cold. The sun is not seen nor felt. You can see many like that in the church—chilled by the world, shaded by the weeds of evil habits, clinging to the earth. The souls of men are trailing vines, with "touchy" tendrils. They need support. Some depend on the wood of earthly things, which supports for a time but when the need is greatest gives way. We need something that

outlasts death and the Judgment. Our tendrils can cling to the Rock of Ages that will never give way. "Put not your trust in princes,"—even. Trust Christ.

And so many things try to destroy us. There is the *Oidium*. It looks like white powder but it is a living fungus, a destroyer of life. So many things grow upon the soul. Some things that seem white, harmless to a man's eyes, take away his life. Beware of worldly parasites. "*Peronospera viticola*" appears in spots, "pale green and irregular." Have you no spots of evil? James says "True religion . . . is . . . to keep himself *unspotted* from the world." (Jas. 1: 27). Shun irregularities. "*Physalospora Bidwellii*" is the right name for the "black rot" of the vine. This attacks the grapes when *half-grown*. Some Christians think when they get a good *start* in the spiritual life they are all right. The devil is watching for their confidence in self. The fruit shrivels up and becomes worthless. "Be not *weary* in well-doing . . ." "He that endureth to the *end* the same shall be saved." These withered grapes must be burnt or the fungus will spread to others. Do you now see why the Canaanites were to be completely destroyed?

If a "fungus" soul should get to heaven, the fungus of sin might spread. Hence the command "Gather and burn them." "Dematophion necatrix" attacks the roots. So infidelity, a fungus of Hell, attacks the root of faith.

Health protects from disease. Abide in the Vine. Let love, the life-blood, flow unhindered into your soul and out into clusters of fruit. Union, *vital* union with Christ alone can save. "Without me, ye can do nothing." This is the secret of true success in life, of true joy; of life eternal—union with Jesus, the Son of God. Let your grapes be neither few nor sour, but large and luscious, like clusters of Eschol. [Exit Vitis.]

Wheat.

"So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of WHEAT harvest."

Ruth 2: 23.

"Simon, Simon, behold, Satan asked to have you, that he might sift you as WHEAT." Luke 22: 31.

The references to wheat in the Bible are very interesting. For Pharaoh's dream see Gen. 41: 22; Gideon threshed wheat in his wine-press (Judges 6: 11); it was in wheat harvest that Samson tied firebrands to 300 foxes (Judges 15: 1-5); in wheat harvest Ruth gleaned in the

field of Boaz (Ruth 2: 23); and Jesus speaks of it in the parable of the tares (Matt. 13; 25); and warns Peter under the simile of Luke 22: 31.

The Hebrew word for wheat (Hhittah) denotes something *red*. "Wheat (*triticum*) the most important and most generally diffused of cereal grasses, is an annual plant, with hollow, erect, knotted stems, and produces in addition to the direct developments from the seedling plant secondary roots and secondary shoots (tillers) from the base. Its leaves have each a long sheath encircling the stem. . . . The ripe fruit or grain, sometimes called the berry . . . is oblong or ovoid, with a longitudinal furrow on one side. . . . Two or three layers of cells inside the *epidermis* constitute the tissue of the ovary and overlie somewhat similar layers which form the coats of the seed. Within these last is a layer of square cells larger and more regular in form than those on each side; these contain the gluten or nitrogenous matter, upon which so much of the nutritive value of the seed depends. This thin layer of gluten cells contains the albumen or perisperm which constitutes the great mass of the seed, being composed of numerous cells of irregular form and size filled with *starch* grains. These

layers of cells become more or less dry and inseparable one from another, forming the substance known as bran. At the lower end of the albumen, and placed obliquely, is the minute embryo plant which derives its nourishment in the first instance from the albumen; this is destined to form the future plant." (Brit.) The enemies of the wheat are of three classes, insects, fungus, and mildew. Some may be glad to hear that among these insects is their old friend, "Daddy Long-legs," "*Tipula oleraceae*."

We thus see that the *gluten*, the most nutritive part of the wheat, lies next the hull or perisperm and is thrown away in the bran. The interior of the grain from which the *fine* flour is made is nearly all *starch*. This is why graham flour (the unbolted flour of the entire grain) is so much more nutritious than white flour. The finer the flour the less nutriment it contains and the more starch; yet some ignorantly think that brown bread is poor fare and they pity those who eat much of it. As starchy matter is hard to digest, graham bread, especially if light with nothing in it to raise it, is much to be preferred to white bread. Many feed the best part of the wheat (the bran) to

their cows, and eat the starchy or heat-producing part (white flour) themselves in the heat of summer. The entire wheat is best suited of all known grains to build up and maintain the human system. Its bread is thus a fitting symbol of the Bread of Life. All the nutriment the soul needs is found in this. Jesus came into the world to provide it for all that will receive it. "Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." (John 6: 32, 33.)

Wheat is thus also an illustration of man's abuse of God's good gifts. He robs the wheat of the gluten in the bran and eats the heat and fat producing part which it is difficult to digest. Doubtless one cause of so much weakness and sickness is the use of very fine flour, especially in cakes and pastry. The human system requires all the gluten of the wheat. God gives us pure air and light, yet many shut both out of their homes, particularly their bed-rooms where they spend over one third of their lives. Others defile the air with tobacco. Breweries and

distilleries, with those who patronize them should not be allowed within a thousand miles of any home. God gives man hides to clothe himself; and some (not the Chinese either) use them to cramp and cripple their feet. The woven fabrics of use and beauty are made the instruments of crushing the delicate human form out of shape and out of health. God has given us the Bible; yet men use the least instructive parts and neglect the "gluten" of the Word. To change the figure, they lay aside the flesh of the fish and try to eat the bones. With some all the study of the Bible consists in trying to solve its knotty problems and its mysteries. They neglect their plain duty to God and to man. The church ought to be a very Bethel; but many go to hear its music or its eloquence, or its beautiful ritual, or (alas, that it has to be said) to show their nice attire. Whereas we ought to look upon the church as built by God about a living spring. We ought to go to talk with Jesus and draw with joy water out of this well of Salvation. What a boon is prayer! Yet many are satisfied with the form, the husks; and, throwing away the bread of life, let their souls starve. So many too cannot relish the plain bread of life; they must have the

pastry and the cakes of man's eloquence and wit. It is no wonder that there is so much spiritual dyspepsia, weakness, and disorders. "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 3)

Waste is sinful. Christ says, "Gather up the fragments." Don't throw away the bran. By browning bran in the oven with a little fine flour you can make excellent and wholesome coffee. Mocha coffee is not only expensive but deleterious, at least to many. I fancy some smile about the expense. "We can afford it." Yes. *You* can afford it but can the Cause of Christ? How much do you spend for coffee during a year for the whole family? Would not that be a nice addition to what you now give to Foreign Missions? A tasty and nutritious as well as medicinal jelly can also be made from the bran. If the waste and extravagance of Christians were stopped, and the value of them put into the Exchequer of the Lord, the world would open its eyes. Also how many opportunities of usefulness are wasted, like the bran of the wheat! Words of comfort and

encouragement and honest praise are often pure "gluten." The applications of sermons often are thrown away, or passed over to others. The literary "starch" is enjoyed.

Wheat must be winnowed to separate the chaff. Satan winnowed Peter and found considerable "chaff." How would we stand winnowing? How many of our motives are "No 1. hard" wheat? What about our promises and our vows? Are our lives filled out "plump" with kind and loving acts and words, or are they shriveled and light?

The wheat is brought three times a day
Upon our tables in some form
And every time in humble way
It asks our ears as well as mouth,

Why cast away the bran, pray why?
And give it to your cow or pig?
The rest you spoil in cake or pie:
And then are sick, you don't know how.

Take care you do not thus abuse
The other gifts from God to you,—
Your time, your money, and the news
Of blood-bought wisdom for your friends.

And if you are a grain of wheat
Be plump and round, not wrinkled up.
Have no presumption, no conceit;
Be full of grace and love divine.

And when the devil winnows you
The chaff may fly, but you'll remain
Unmoved, your Master's will to do
Until eternal rest is yours.

Willow.

"He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a WILLOW tree." Ezek. 17:5.

"Upon the WILLOWS in the midst thereof we hanged up our harps." Ps. 137: 2.

"Willow (*salix*) a very well marked genus of plants constituting, with the Poplar (*Populus*), the order *Salicaceae*. Willows are trees or shrubs, varying in stature from a few inches to one hundred feet, and occurring most abundantly in cold or temperate climates in both hemispheres and generally in moist situations. . . . The flowers are borne in catkins or amenta, which are on one tree male only, on another female. . . . Few genera have greater claims to notice from an economic point of view. As timber trees many of the species are valuable for their rapidity of growth and for the production of light durable wood, serviceable for many purposes. . . . Certain sorts of willows are largely used for basket-making and wicker-work. The species employed for this purpose are mostly of shrubby habit and are known under the collective name of osiers. . . . As ornamental trees some willows also take a high rank. The white willow is a great

favorite, while the drooping habit of the weeping willow renders it very attractive." (Brit.)

The willow is a lover of water. Its Hebrew name (Jsaphtsaphah) refers to its habit of growing in a place *overflowing* with water. In this respect it is like the Psalmist—"As the hart panteth after the water brooks, so panteth my soul after Thee, O God." (Ps. 42: 1.) Have *we* this soul thirst for the living waters?

How yielding is the willow! We ought to be yielding in matters nonessential. (See myrtle.) In matters of *duty* we should not be a willow. How many are willows in the presence of evil. Look at the young man as he is tempted by his companions to take a social glass. He knows it is wrong. He knows his mother's eyes are upon him and that it will break her heart, yet he yields and is gradually dragged down into the mire. It is just so in the case of tobacco, though it is a smaller evil. Take any one of the Ten Commandments. To yield in these things is criminal, yet so often the back-boneless man or woman yields like the willow. One trembles for those who are easily led by others. You can wind some people "round your finger, and evil-minded companions find them a ready tool in their hands. This yielding is akin to

cowardice. Many cannot say *no*, because they fear the sneer of their companions

"Yield not to temptation,
For yielding is sin.
Each victory will help you
Some other to win;
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through.

"Shun evil companions
Bad language disdain,
God's name hold in reverence,
Nor take it in vain;
Be thoughtful and earnest,
Kind-hearted and true;
Look ever to Jesus,
He'll carry you through.

"To him that o'ercometh
God giveth a crown;
Through faith we shall conquer,
Though often cast down:
He who is our Saviour
Our strength will renew,
Look ever to Jesus,
He'll carry you through."

H. B. P.

Wormwood.

"Therefore thus saith the Lord of hosts, the God of Israel,
Behold, I will feed them, even this people, with WORM-
WOOD, and give them water of gall to drink. Jer.
9: 15.

The Jews call this plant, *the accursed* (Laa-

nah); the Greeks the *undrinkable* (apsinthos.) It was regarded by both as poison.

"Wormwood, artemisia Absinthium, a hardy, native composite perennial, which will grow in any soil, but is most aromatic on those which are dry and poor." (Brit.)

The Southernwood, or "old man," is of this genus, artemisia. All the species are characterized by their extreme bitterness.

Wormwood is wonderfully adapted to poor soil. Is it not often the drought of disappointment or the poor soil of adversity that makes the Christian life most aromatic? It is in overcoming difficulties that we become strong. One cannot be a good swimmer unless he gets into the water; and hard-fought battles make the soldier. Those in hard circumstances ought to thank God for the power to live in spite of them. It is by doing *manly* things we show ourselves to be *men*. Women seem even superior to men in braving cheerfully the inevitable and in conquering.

There is bitterness in all the Genus Artemisia. There is bitterness in many a life that nothing on earth can sweeten. Sugar in their mouths turns to gall. Pleasures are studded with thorns. Like Job when covered with

boils they cannot rest. The secret lies hidden in the inmost recesses of their being. The Lord showed Moses how to sweeten the waters of Marah, which were bitter. He shows us in the Bible how to sweeten the hidden springs of our souls. When a person feels that he is a sinner, under the curse of a broken law, yet is not willing to give up his sins, his life becomes wormwood. The tree of Life and it alone can make it sweet. Complete submission to God and reliance upon the merits of Christ brings sweetness divine into the bitterest soul.

Conclusion.

"But GROW in grace and the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3: 18.

The Christian religion is not a form of worship, nor is it a creed. It is a life, guided by a creed, nourished through forms. External helps are, as it were, the vessels in which the milk and meat are carried to the soul; yet some try to live on the vessels. The child of God is a living soul. That is why Christ points to so many things growing around us in nature, that we may learn about our own growth. And Peter exhorts to growth.

What is the difference between a living seed

and a grain of sand? There is the same difference between the Christian and the unregenerate soul. Oh, wondrous principle! Who can understand life? "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit." John 3: 8. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." I John 5: 12. "Ye *must* be born anew." John 3: 7.

The germ of life needs a soil *prepared*. Forgetting this necessity we groan under the ploughshare of repentance and the harrow of confession. We murmur at the frosts of sorrow; but the Holy Spirit at length comes with vernal showers and the Sun of Righteousness warms the heart to receive the seed of the Kingdom.

Man cannot make his soul grow any more than he can his body or a grain of wheat. Growth is *natural* to life. All that is required of man is to give the life a fair chance to grow and to nourish it. All the praise for growth is due to the Creator of life.

Take wheat as a representative plant. Behold the wheat *how it grows*.

Wheat needs *rain*. So the soul must be moistened with the dews of heaven, watered by the refreshing showers of the Holy Spirit. His appointed channels of blessing are the *Word* and *Ordinances*. The Sabbaths are fifty-two separate flowing springs of the water of life every year. The Bible is full of them. Currents of Electricity, such as pass from cloud to cloud or to the earth in a thunder storm, cool the air and condense the moisture into the drops of rain. The promises of God's Word are, so to speak, electric buttons which when pressed by the hand of faith send the electric currents to the sky to condense the love of God in showers upon the soul.

"Lord I hear of showers of blessing
Thou art scattering full and free,
Showers the thirsty land refreshing,
Let some drops now fall on me."

The wheat needs *sunlight*. If you were to sow wheat in your cellars would you expect a good crop? Yet many sow the seed of the kingdom in the cellar of their hearts. Over it are the works of their hands and the treasures of earth. Is it strange that so many souls are sickly? many sleep? A little girl of a dark alley carried her Geranium pot to the roof of the

house and kept moving it so that it was always in the sun; and she won the prize at a "fair," So every Christian should in faith bear his soul above the shadow of earth and rejoice continually in the light of the Sun of Righteousness. He will gain the prize of Eternal Life.

Wheat grows by *working*. It must assimilate the nutriment of the soil and of the air. The man that works has strength. An arm kept in a sling by one's side becomes useless. A Christian that does nothing for Christ becomes sleepy and helpless. A busy life is one suited to spiritual growth. Every little, daily duty done *well* and with God's glory in view is something done for Christ. Doing the will of God is not sitting with folded hands thinking nice thoughts. Speak for Christ and you will gain power to speak. Do some religious work for Him and you will have more strength for the next effort.

Wheat grows *gradually*. You cannot see it growing, but you can see it has grown in the last few days. It takes our bodies nearly twenty years to grow to maturity. You cannot expect to be perfect at once nor even see your soul's growing; but if you cannot see growth in the last few months, something radical is wrong.

Wheat grows *silently*. Some seem to think that a growing Christian must be a noisy Christian; and some expend all their strength in talk and have none left for *living* for Christ. Dead trees if struck make the most noise, especially if hollow. Empty heads are the loudest often; and empty souls echo and re-echo. The growing wheat is almost noiseless, but the dry, dead straw rattles. The mountain torrent foaming against rocks and ice contrasts unfavorably for usefulness with the quiet meadow brook. Even the cows know which to choose. Growing in grace does not mean *shouting* for Christ, but *living* for Him. This life will also find suitable expression in words. The growing Christian has an influence that is *felt* rather than heard.

Thus the soul is not like a cup to be filled with divine grace but a *living* thing, to become perfect through *growth*. We are to "work out our own salvation" by keeping down the weeds of evil, by nourishing the good grain, and by using what we have.

The growth around us in the Natural World throws much light upon the development of the soul "while in the body pent;" so the death of the wheat in order to live gives us a glimpse into the mysteries of the Resurrection. "But

some one will say, How are the dead raised? And with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own. All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour: it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." I Cor. 15: 35-44.

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